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MORE VVORKE FOR A MASSE- PRIEST.

NUMBERS 25. 16, 17, 18, verse.

*The Lord spake vnto Moses, Vexe the Midianites, and smite
them: for they trouble you with their wiles.*



LONDON,
Printed by WILLIAM IONES,
dwelling in Red-crosse streete.

1 6 2 2

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TO THE READER.



Reader, in this Pamphlet, among other things, thou shalt finde it prooued, that according to Poperie, A man may eate his god with his teeth, as a Cyclops eate V-^a Homer, Odyss. lysses companions: and that a^{lib. 9.} subject may kill his King: as b Zimri did his Maister: and that b 1. King, 16. one man may deceiue and cozen another, as the c Gibeonites did Iosua. Besides, thou shalt finde it prooued, that the Papists make of no finnes, grievous finnes; and of grievous finnes, no finnes, or at most but veniall finnes. Rea. thou shalt finde it prooued, that the Papists make of grievous finnes, rare vertues: and that their Pope (Saint Pauls d man of sinne) takes upon him to forgiue sinnes past, and sinnes to come. Further, thou shalt finde it prooued, that they equall the virgin Marie vnto Christ, in many respects; and preferre her before him in some respects: not considering the truth of e Epiphanius speech, Par detrimentum veræ Religionis afferunt, illi qui vilem B Virginem habent, & illi qui vltra fas eius gloriam adaugent: They are equally too blame, who vilifie the Virgin; and who deifie her. Thou shalt finde it prooued, that Papists professe more dislike

c Iosua 3. 9.

d 2. Thess. 2. 3.

e Hæret. cont. a. Collyridian. 202.

of Protestants, whom either of Turke, Iew, or Infidell:
and that they esteeme of them no otherwise then of repro-
bates, of whose saluation there is no more hope then of
Lucifers. These things, and some other of like stamp,
thou shalt finde herein prooued against the Papists, out
of their owne Authors. which, if thou be a Protestant,
may helpe to keepe thee from falling vnto Poperie: and
if thou be a Papist, may helpe to recouer thee from Pope-
rie; which are the two onely ends I aime at in suffering
it to passe to the Presse. And this is all that by way of pre-
face I haue to say vnto thee, besides Farewell.

GO, little booke, make speed, apply the season,
Propound thy Quzrees with vndanted chaire:
Bid learned Priests and Cardinals speake reason*.

* 2. Pet. 2. 12.

The vulgar dare not reade, but make them heare.
Yea giue a challenge to the triple Crowne;
Bid them reply, or cast their bucklers downe.

E. W.



MORE WORKE FOR A MASSE- PRIEST.



Ir Priest, I pray you tell me of what Order of *Priests* you are; whether of the Order of *Aaron*, or of the Order of *Melchisedek*, or of the Order whereof the Priests of *Baal* were. Saint *Paul* witneseth, that *a* *Aarons* Priesthood is *a* Heb. 7. 12. changed; and that *Melchisedeks* is such, as *b* passeth *b* Vers. 13. 24. not from one vnto another: so that (for any thing I see) you must hold of *Baal*.

2 By your doctrine, fir Priest, when your number is so increased, as that you be able to make your part good against our noble King, you are bound in conscience to rebell. For, *c* *Est certum, & de fide,*

quemcunque Principem Christianum si à religione Catholica manifestè deflexerit, & alios auocare voluerit, excidere statim ab omni potestate ac dignitate, & subdi- *c* *Philopar Resp. ad edict promulgat. 29. Nouemb. An. Dom. 1591. sect. 2. nu. 157. p. 149.*

nem dominatu abijcere. According to your diuinitie then, there is nothing that excuseth you frō present blame, in that you rebell not, but want of sufficient meanes; which is confessed by *Dominicus Bannes* the chiefe professor of Diuinitie at *Salamanca* in *Spaine*: for, *Excusandi Anglicani & Saxonij fideles, qui non se eximunt a potestate superiorum, nec bellum contra illos gerunt, quoniam communiter non habent facultatem ad hæc bella gerenda contra Principes, & imminent illis grauius pericula:* The faithfull of England and Saxonie (saith d he, meaning Papiſts) are to be excused, in that they doe not exempt themselves from the power of their superiours, nor beare Armes against them, because generally they haue no abilitie to wage such warres against their princes, and great danger doth hang ouer their heads if they should attempt it. Now you priests labour to increase your number, and so your meanes, doe you not? And doe you not thereby labour to hasten rebellion? Speake out priest, say the truth, shame the Diuell, and saue the credit of your Religion if you can. *Is not your Religion and Treason so linked together, that you cannot play the Priests, but you must play the Traitors also?*

d In 2. 2. q. Tho.
7. 12. Art. 2. col.
467. edit. Rom.
anno 1586.

e Conuers. part.
2. chap. 12.
sect. 16.

f Motiue 15.

3 Men say, that your e *Parsons* commends those Rebels, as sufferers for Religion, who were vp in armes against king *Edward* the sixth, in the third yeare of his reigne, and for that insurrection iustly slaine and put to death. Men say, that your f *Bristoe* commends those Northerne men, who were put to death for their rebellion against *Queene Elizabeth*, in the eleuenth yeare of her reigne, for *Martyrs*,
yea

yea glorious Martyrs. And I am sure, that that Catholicke priest, who made the g Catalogue of late Martyrs in England, which is annexed to the English Martyrologe, hath registred therein Garnet and Oldcorne, two of the powder-traitors for Martyrs. And that at Louaine, a Papist, in a panegyricke Oration made there, prayed publickly to Garnet thus: S. Henrice intercede pro nobis: Saint Henry, wee pray thee pray for vs. And I have reade that Clement the Iacobin, who killed Henry the third of France, by sheathing a knife in his belly, is canonized for a Martyr: and that Guignard, who was put to death for commending Clemens his fact as heroicall, is canonized for another martyr. Doth not this your commending of Rebels and Traitors, argue your affection to Rebellion and Treason?

g Printed
1608.

h The state of
the English su-
gitiues, pag. 123

i Refutation of
Cottons letter,
pag. 14.

4 You, sir Priest, hold it meritorious to kill Princes. The Monke who poisoned our King Iohn, k Regem perimere meritorium ratus est, thought it a charitable deed to kil him. He that killed the Prince of Orange in the yeare 1584. could not be perswaded that he had sinned in killing him, sed potius ea meruisse, ut recta in caelum tenderet; but rather that hee had deserved thereby to go straight to heauen. The Iesuits at Auspurg and Triers, and a Franciscan at Torney, had so well schooled him before, that his fact was commendable; and so fully assured him, that if he were put to death for the same, in Martyrum numero collocatum iri, hee should be counted for a Martyr. m Parry, who intended the murther of our ever-re-nowned Queene Elizabeth, was encouraged there- unto by Annibal Codreco a Iesuite, who tolde him

k Ioh. Maior, de
gest. Scot. l. 4. c. 3
l Ithuanus lib.
lib. 79. ad an.
1584.

m Arrault in
his pleading
against the Ie-
suites.

he could not doe a more *meritorious worke*, then kill a Prince excommunicated by the Pope, and that the Angels would carrie him vp into heauen. Yea *Parry* was encouraged thereunto by a letter from *Cardinall de Comis*; wherein his resolution was ascribed to the motion of a good Spirit: and wherein the Cardinall did promise him, in the Pope his maisters name, besides consideration in earth, merit in heauen. * *Barriere*, who attempted the killing of *Henry* the fourth of France, was encouraged thereto by *Varade* a lesuite, who assured him that hee could not doe a more meritorious worke in the world. *Arenos* Papists rare Jewels, and much to be esteemed of by Kings?

a See B. Bilson
of the Supre-
macie, part 3.
and Stowes
Chron. ad an.
1584.

* Arman's in his
Pleadings a-
gainst the Je-
suites.

o Platina de vis
Pontific. in vita
Greg. 3.
p. idem in vita
Greg. 7.

q Cromerus de
rebus gestis Po-
lon. lib. 4.
c. 15. q. 6. Al-
on.

f Platina in vita
Bonifac. 8.

r Antonin. hist.
part. 2. tit. 29.
cap. 1. f. 83.

u Joh. Maior. de
goss. Scis. lib. 4.
cap. 3.

5 It is written in your owne books, that o *Gregory* the third deposed *Leo* the third of his Empire, for defacing of Images in Churches. And that p *Gregory* the seventh deposed *Henry* the fourth of the Empire, for commanding the Cardinals to repaire to him to chuse a new Pope. And q *Boleslaus* the second, King of Poland, for killing of a Bishop. It is written in your owne bookes, that r *Pope Zachary* deposed *Childericke* king of France, for that he was not so fit for government as *Pipin* was; and that f *Boniface* the eight deposed *Philip* of France, for appealing from him to a generall Councell. It is written in your owne bookes, that t *Innocent* the third deposed *Otho* the fourth, for that contrarie to his oath, hee invaded the Churches patrimonie: our King *Iohn* of England, for that u hee sought not Absolution at his hands, when the whole Realme stood interdicted. It is written in your owne

owne bookes, that *x Innocent* the fourth deposed *Fredericke* the second, for apprehending his Cardinals and Bishops as they were going to a Councell called by him: and that *y Gregory* the tenth tooke the Easterne Empire from *Baldwin* the second, who was lawfull heire to it, and gaue it to *Michael Palaeologus*, who had no colour of right to it. And that *z Clemens* the sixth deposed *Lewis* the fourth of *Barbaria*, for holding opinion, that the Emperour might depose the Pope, and place another in his roome: It is written in your bookes, a that *George* King of *Bohemia* was deposed by *Paul* the second for heresie. And that *b Iohn* King of *Nauarre* was deposed by *Iulius* the second, for fauouring *Lewes* the twelfth of *France*, whom the Pope had denounced a schismaticke: and that our King *Henry* the eight was deposed by *Paul* the third, especially for beheading the Bishop of *Rocheſter*: and *Queene Elizabeth*, for supposed heresies, by three of your Popes, one after another, viz. by *Pius* the fifth, *Gregory* the thirteenth, and *Sixtus* the fifth. So hold haue your Popes beene with Kings and Emperours *de facto*. But, which concernes Emperours and Kings more to take knowledge of, it is written in your bookes, that your Pope hath right, *d Imperia, regna, principatus, & quicquid habere mortales possunt, auferre & dare*: to dispose of Empires, kingdomes, principalities, and whatsoeuer any man liuing hath. As according to your learning, he maye *e Aperire & claudere iannas regni caelestis quibus voluerit*: Open the gates of heauen to whom hee list, and shut out of heauen whom hee list: so hee may *Auferre & con-*

*z Diermal in
sexto, cap. ad Apo-
stolica de senten-
tia excommunicato.
7 Sec. Carerius
de potest. Rom.
Pont. l. 2. cap. 19
nu. 27.*

*z Massimius de
verbu Episcop.
lib. 6. in vita lib
21 & Clem 6.
a Cronarius de
gest. Polon. l. 27.
b Antonius Ne-
brossensis de bello
Nauarrensi, cap.
1, 2, 3.*

*c saumden de
schismat. Angl.
lib. 3 pag. 108.
ed. 1586.*

*d Platina in
vita Greg. 7.*

*e Tract. de Rom.
Erecl. primas.
apud Bionium.
to. 1. Cons. p. 20.*

f. In vir. Bonif. 8.

g. Azor. in lit.

m. val. part. 2.

lib. 10. cap. 2. 2.

Quaritur &c.

8. 3. Quaritur.

h. Moscomus de

maiestat. Eccles.

militantis. lib. 2.

de Imperial. reg.

& princip. part.

1. cap. 2. pa. 661.

i. Ibid.

k. Ibid. pag. 660.

l. Vide Azor. &

Moscomus locis cit.

m. Albericus in

Lege bini a Ze-

none de quadr.

prescrip.

n. Albericus in

dictionario, ver-

bo Para.

ferre regnā quacunque quibus licet, take the Crowne from any Kings head, and set it on another mans head at his pleasure. For, as ^f Platina witnesseth, Boniface the eight endeoured to perswade men so.

If an Emperour or King be ^g hereticus, vel schismaticus, vel fautor, vel receptator, vel defensor hereticorum, vel schismaticorum: an hereticke, or schismaticke, or fauourer of hereticke or schismatickes.

If an Emperour or King be a ^h tyrant; and ⁱ senens regnum contra formam iuris, & mentem Papæ, dicitur Tyrannus: Hee who hath his kingdome contrarie to the Popes law and the Popes liking, is a tyrant.

If an Emperour or a King be a sacrilegious person, that is, such a one as goeth about to infringe the liberties, immunities, and priuiledges of the Church,

either by laying hands on Ecclesiasticall persons or their goods; or taking vnto himselfe ^l Ecclesiastica iura, to be gouernour next vnder Christ, of those particular Churches which are within his territories.

If they despise *Clauis Ecclesiæ*, the Popes Suspensions, Interdictions, Excommunications. If they forbid *Episcopos & Clericos suo officio fungi*, popish Bishops or Priests to say Masse. If they doe *homines excellentes sine causa perimere*, hang Priests who came into their kingdomes, to steale the hearts of their subiects vnto the Pope.

If they doe *Sapientes de regno remouere*, banish popish Priests out of their dominions. If they dissolue *Societates aut congregationes ad sanctæ honestæque viuendum*: that is,

Monasteries and Nunneries. If they ^m oppresse or grieue *populos sibi subiectos*, their subiects. If they gouerne their kingdomes ⁿ negligenter, ignaue, in-

epre,

epie, & inutiliter, carelessly and vnprofitably. If *Le-^o Moscon. lib. eis*
ges contra Ecclesie libertatem aut permittunt aut con- *pag. 681.*
dunt, they either make any law against the libertie
of the Church, or suffer any such law made by
some of their predecessors to stand in force. If they
p commit any sinne, and wil not be ad^omonished, by *p Glosa in c. Si*
your booke-learning, they are but gone men, they *Papa, d. 40.*
haue forfeited their estates into your Popes hands;
yea though there be no fault in them, yet for *q Carorius lib. 2.*
licum bonum, if it tend to the Popes profite, hee may *de potestat. Rom.*
Pont. cap. 19.
vncrowne them, and bestow all they haue vpon *nn 27.*
such, who had no tittle in the world to any part
thereof, before the Pope gaue them all. And doth
not this argue, That Kings, by your learning, are in
worse case then Copy-holders?

6 By your doctrine, sir priest, *there is iust cause* *Symoncha ta-*
to make warre against heretickes: by Heretickes, you *sist cathol. cap. 45. nn. 12.*
meaning *Protestants*. By your doctrine, *There is no* *f Allan against*
warre so iust and honourable, be it ciuill or forraine, as *the execution*
that which is waged for the preseruing and propagating *of iustice, cha. 5.*
of your Religion. By your doctrine, *There can be* *f Vide Timan.*
no peace, yea, *there ought to be no peace made with* *but. lib. 42. ad*
Sectaries. *Sectaries*, that is, in your language, *u Idem lib. 65.*
Protestants are more eagerly to be pursued with fire *al an 1577.*
and sword then *Turkes*. And *x* when warre is once *x Symoncha m*
proclaimed, any priuate man (according to your *lo o citato.*
doctrine) may take, spoile, kill such *Sectaries*, and
burne their houses ouer their heads. Thus you. y pro- *y Paulus Wor-*
fessing further, that when the Princes of your Re- *debet in delib.*
ligion make league with Protestant Princes, they *de haer. extemp.*
make them onely for their owne aduantage: as for *pag. 414.*
example, to dispatch some by-busineses, which hin-
der

der them from falling vpon the Protestants with their whole forces. Now this being thus, *Hauc nos Protestant Princes and their subiects iust cause so stand vpon their guard, and neither to trust to league with Popish Prince, nor friendship with popish peasant* especially if it be true, which is further reported, viz.

7 That your famous Bishop *Symancha* writes, *z Hæreticis fides à priuata data seruanda non est*: Faith made to an heretick by a priuate person, is not to be kept. A priuate person may reueale an hereticke to the Inquisitors, *Non obstante fide aut iuramento*, though he hath bound himselfe by his oath to the contrarie. And, *Nec fides à magistratibus data seruanda est hæreticis*: Faith made to heretickes by the magistrates, is not to be kept. For so some say, your *Symancha* saith, proouing his assertion by this, ^a that in the Councell of Constance *John Hus* and *Hierome of Prague* were iustly burned, albeir the Magistrate had giuen safe conduct. And that your Pope *Martin* the fift writ to *Alexander* Duke of Lithuania, ^b *Scito te mortaliter peccare si seruabis fidem datam hæreticis*: Know thou sinnest mortally if thou keepe thy oath with heretickes. And that your Diuines in France, An. 1577. ^c *Aperto capite in concionibus, & euulgatis scriptis, ad fidem sectariorum seruandam non obligari Principem condeiebant, allato in eam rem Constant. decreto*, taught publikly both in the pulpit and in the presse, That Princes were not bound to keepe touch with Sectaries, alledging to that end the Councell of Constance. For, *If oathe binde not, farewell trust with you.* And the rather, for that

8 It is generally reported you teach, *A man framing*

^a *Instr. eccl. cap. 45 nu. 14. in p. ej. Valis. lat. An. 1552.*

^a *Ibidem.*

^b *Apud Cochlaui lib 5. hist. Huss. latum.*

^c *Thuanus hist. lib 63. ad an. 1577.*

framing to d himselfe a true proposition, when hee is asked a question, may conceale as much thereof as hee thinkes good. As for example, If one of you should be examined, whether if the Pope did come in warre-like manner to invade this Realme by force, hee would take the Popes part, or the Kings: that man framing this answer in his minde; I will take the Kings part, if the Pope will commaund me so to doe; may giue this answer lawfully: I will take the Kings part; concealing the rest, and so delude the Examiner. In like manner, c if one of you hauing Horse and Money, should be importuned by one of your honest friends (to whom you were not bound by law to giue or lend) to lend him Horse or Money; you framing this proposition in your minde, I haue neyther Horse nor Money to giue or lend, may safely sweare, You haue neyther Horse nor money, and keepe the rest to your selfe, and so mocke your friend. Yea, it is said you teach, that without any mentall reservation you may absolutely denie some truths. For, *Confitemini non peccat mortaliter qui negat se admisisse peccatum mortale aliud legitime confessum*: That man sinneth not mortally, who hauing shruen himselfe of some mortall sinne, denies afterwards that he was euer guiltie of that sinne, according to your learning. *Quod si lum audisti, potes testificari te nescire*: Thou mayst say, thou knowest not that, which is knowne to none but thee. If one of you see Peter kill John, and come to be examined vpon the point, if no bodie else saw, you may answer, that you know not whether Peter killed John or not, according to your diuinitie. For, can such equiuocation by mentall reservation,

d W.W. in his sparing discovery of English Iesuites, and father Parsons proceedings, p. 11. printed An. 1601.

e Nauar. in manuali, cap. 12. nu 18 et Parvus Ginnara in compend. man. Nauar. nu. 18. cap. 12.

f Nauar. in Manuali, cap. 21. nu 38. g Sa in Aphor. tit. de defunctis.

h Soto relect. memb. 3. q. 3. p. 306.

and blunt denial of knowne truths, stand with plaine dealing, truth and honestie?

9 *Ipso iure priuatis esse hæreticos omni debito fidelitatis, dominij, obligationis, & obsequij quo illis quicunque tenebantur astricti*: That hereticckes are deprived by law of all fidelitie, authoritie, bond and seruice, which any man owes them, is currant doctrine among you. Children, and seruants, and subiects to hereticckes, owe no duty to their parents, masters, or Soueraignes. Good wines need not lye with their husbands. Such as are indebted, need not pay their debts to their creditors. Keepers of forts and townes may surrender them into the enemies hands. And this being thus, can you be angrie if Protestant Princes, and their subiects, who haue wiues, children, seruants, and money in other mens hands, doe with you all, *Vltra Garamantas & Indos*, in the vnknowne world? Especially seeing

10 You dubbe vs with the name of Hereticke, k affirming that we are to be detested as Hereticckes. You forbid your Bishops, your Archbishops, your Patriarkes, your Cardinals, (except they be *Inquisitors*, or *Commissioners* appointed by your Pope to sit vpon heresie) the reading, yea the keeping of any of our bookes. You cannot abide that one good word should be spoken of vs: For, *Epitheta honorifica, & omnia in laudem hæreticorum deleantur*: Let all honourable Epithites, and whatsoeuer else in praise of Hereticcks, be blotted out, mi say you. If *Vlrichus Hutter* a Protestant be commended for *Eques Germaniæ doctissimus & Poeta laudatissimus*, A learned Knight and excellent Poet. If

OFrede-

1 Symonch, instit.
cathol. cap. 45.
nu. 27. et 28.

k Brist, motius
2. & 4.
1 Azor, instit.
moral. pars. 1.
l. 8, c. 16. 13.
quæritur.

m Ind. lib. prohib
de correct. lib.
se 2.
n In addit. ad
Eusebii chron.
m. 1364.

o *Fredericke Duke of Saxonie a Protestant be ter- o Ibid. ad an.*
med, Illustrissimus, sapientissimus, & Christianissimus ^{1525. a Bamber}
Prinsep, An illustrious, wise, and Christian Prince. ^{vi sabbis mensis}
 If our *Edward the sixt* be found praised, as p *Admi- p Ibid. mensis Iu-*
randia indolis adolescens, A young Prince of admira- ^{lio, die 6.}
 ble towardlinesse, there shall q *deleatur* be set vp- q *Index Hispan.*
 pon the places; in the next impressions such com- ^{lib. expurg. p. 93.}
 mendations must be put out. Yea you cannot finde ^{es 148.}
 in your hearts, that our bare names should be re- ^{r. Azor. lib. supra}
 maining in any bookes, r vnlesse wee be named ^{cit. 17. quaritur}
per ignominiam & contemptum, with reproach and
 shame: and such is your further hatred to our
 Princes, that you forbid the reprinting of such
Dedicatory Epistles as learned men hate prefixed be-
 fore their bookes for the eternizing of the memo-
 rie of our Princes; witnesse hereof your s note of
detrahatur, reijciatur, deleatur, set vpon three seue- ^{(Index Hisp. lib.}
 rall Epistles, written by *Hadrianus Iunius* and *To-* ^{expurg. fol. 92.}
hannes Serranus, to our late Queene *Elizabeth*, and ^{et 150.}
 to *James*, by the goodnesse of God, our present King.
 And so farre are you from approuing of the kee-
 ping of a picture, either of *Prince or people*, that you
 account it, r though it be kept in a Closet, a great ^{r Azor. lib. et}
 presumption, that the keeper thereof sinels of here- ^{cap. supra cit. 10,}
 sie. And such is your burning charitie towards vs ^{vi. quaritur.}
 all, that you adiudge vs to the bottomlesse pit of
 hell. Certaine it is, that whosoever in this new faith
 and service hath ended this life, is in hell most certaynly,
 (saith u. *Bristoe*.) *Fieri nequit ut Lutheranus moriens*
saluetur, *Gehennam euadat*, & *eternis ignibus eripia-*
tur: si mentior, damner ipso cum Lucifero: Let mee be
 damned in Hell with the Diuell, if any Lutheran

x *Ref. aduersus.*
Imo. O. f. p. 10.
p. 10. 11.
y Bibl. f. 10. 11.
verbo. Traditio.
mes.

be saved; if any Lutheran escape Hell, saith x Co.
Hebr.

11 y *Sextus Senensis* reports, That the *Jewes* are bound to raile vpon all Christians thrice euery day: and to pray God hee will roote out all Christians, with their Kings and Princes from vnder Heauen. *Sextus* reports, That the *Jewes* are commaunded to account no otherwise of Christians then of beasts: That they holde it lawfull to spoyle Christians of their goods, and to bereaue them of their liues; to pull downe their Churches, to burne their Gospel. Yea he reports, they belch out such blasphemies against Christ, as are fearefull to thinke on, in no case to be spoken of. And yet I reade you holde that

* *Maldonat. comment. in Ioh. 4. 9.*

wee are * *Acerbiore hostes Christi, & multo magis detestandi*, more bitter enemies to Christ, and much more to be detested then they are: That it is more dangerous to haue any thing to doe with vs, then with them. And I heare your Pope licenseth them to haue Synagogues in *Rome*, euen vnder his nose: whereas wee cannot be allowed to haue a Chappell in any place where he swayeth. Now I desire, that either some rime or reason may be giuen, to iustifie your iustifying of the *Jewes* before vs.

z *Eudamou in apolog. pro Hem. Garnetio, cap. 10.*

im. 2.

a Author of the Treatise of Equiuocation,

cap. 4.

b *Azor. instit. moral. part. 1.*

cap. 17. 5. 1. *u. a. rino.*

12 By your doctrine, he sinneth not, who hath probable reason for that which he doth. For, *Non peccat is qui probabiliter licere id existimat quod agit*, saith a z Iesuite. And, by your doctrine, hee hath probable reason for that which hee doth, who hath the opinion of a two or three, yea of one graue Author. For, *in foro conscientie ad effectum non peccandi sufficit eligere pro veracius opinionem, quem me-*

rilo

rito censens esse virum idoneum ad id scientia & conscientia, saith *Nanasius*. Now doth it not here-
 hence follow, that hee who hath the opinion of
 d *John Mariana* touching the lawfulnessse of poyso-
 ning Kings, may poyson Kings without sinne? He
 that hath the opinion of him who made the booke
 touching the lawfulnessse of Equiuocation, may e-
 quiuocate without sinne? Hee that hath the opi-
 nion of *Binetus* the Iesuite, touching the necessitie
 of concealing Confession, may conceale, without
 sinne, whatsoeuer is confessed, though that concea-
 ling cost all the Kings in Christendome, yea in the
 world, their liues? What villanie approoued by any
 of your Writers or Diuines, may not lawfully be
 practised, though thousands be of another opinion,
 according to this your doctrine?

e In Man cap.
27. num. 288.

d Lib. 1. de Reg.
cap. 7.

e Approoued
by Blackwel
circa an. 1602.

f Apud Casaub.
in epist. ad Fron-
sonem Dnc. pag.
140.

13 You teach, g that the word of God is partly
 written, partly *vnwritten*: and the written word
 you call *Scripture*, the vnwritten *Tradition*: yet you
 vndertake to prooue diuers of your opinions both
 by *Scripture* and by *Tradition*. As for example, *Pray-
 ing to Saints*: *praying for the dead*: *setting up of Ima-
 ges in Churches*, and *worshipping them* when they are
 set vp: *Christs descension into hell*: the *virgine Ma-
 ries perpetuall virginitie*, &c. Now I would know
 with what honestie you can alledge *Scripture* for
 that which you say is a *tradition*, or *tradition* for that
 which you say you haue *Scriptures*? Can one and the
 same truth be written and not written?

g Bellar. lib. 4. de
verbo Dei non
scripto, cap. 2.

14 You teach, that *it was not meete all mysteries
 should be written in Scripture*, i *lest euery ordinary per-
 son should come to the knowledge of them*; and because

h Bellar. lib. 4.
de verbo non
scripto, cap. 8.
i Cisterius apol.
pro. 1. par. Enchy-
contra Gomara,
of 10. 2.

of the commonnesse of them, contemne them. Now I desire to know, why the mysteries of the Trinitie should be writtē in Scripture, rather then those mysteries you speake of, if there be such danger that ordinarie persons should attaine to the knowledge of whatsoeuer is written in Scripture; and vpon their knowledge of them, should contemne them. Secondly I desire to know, why it should be lesse meere, that the mysteries you speake of, should be written in Scripture, then in the *Fathers*, and in your *Catechismes*? Ordinarie persons are as like to come to the knowledge of them by reading, if not the *Fathers*, yet of your *Catechismes*, wherein you discourse of them as large, as if they were written in Scripture. Are they not, thinke you?

k Iob. de Rada
par. 2. Theol. con-
trou. inter Scotū
& Tho. cont. 20.
ad 2. conclus. 6.

15 Men say, you teach, that *Licet præceptum prælati sit irrationale, & pro tali merito quandoque haberi potest, tenetur tamen subditus illud obseruare.*

Though the commandement of the superiour be vnreasonable, and may well enough be thought so, yet the inferiour is bound to obey it. Men say, you teach, *Si Papa erraret præcipiendo vitia, vel prohibendo virtutes, teneretur Ecclesia credere vitia esse bona, & virtutes malas, nisi vellet contra conscientiam peccare*: that if the Pope should erre in commaunding vice, and forbidding vertue, the Church was bound to beleeeue (vnlesse shee would sinne against her conscience) that vice was commendable, and vertue dispraisable. m Men are bound, *Papæ sententiam exequi*, to put the Popes sentence in execution, albeit they know it to be vniust. Any man *Illæsa conscientia*, with a good conscience may execute the Popes

l Bellar. lib. 4. de
Ro. Pont. cap. 5.
c. Carerius de
pope. Pont. lib. 1.
c. 23. nu. 16.

m Barel. de po-
sest. Pap. cap. 4.
p. 341.

Popes vnlawfull mandate, by your learning. Now I pray you, how agrees this doctrine with that of the Apostles, Acts 5.29. *It is better to obey God then man?*

16 Sir Priest, I reade in your bookes, that your Pope is called a *Caput totius Ecclesie*, b *Pater Ecclesie*: a *Conc. Florent.*
Filius Ecclesie. *Sponsus Ecclesie*, c *Mater Ecclesie*: *sess. vlt.*
 The head of the whole Church, the Father of the Church, the sonne of the Church, the Spouse of the Church, the Church our mother. Now I would know of you, how he can be the Church her selfe, and yet head of the Church, and the Churches husband? How hee can be Father to the Church, and yet a sonne of the Church? How without committing incest, the father may marrie his daughter, the brother may marrie his sister, the sonne may marrie his mother?

17 I reade in your bookes, that your Pope is not onely called the *Vicar of Christ*, and *Successor of S. Peter*, but d *S. Peters Vicar*, and e *Christes Successor* in respect of the gouernment of the Church. Now here I desire to know two things of you; first, how your Pope comes to be *S. Peters Vicar*, seeing *S. Peter* himselfe is but a *Vicar*: and it is a rule in your Law, f *Vicarius non potest substituere Vicarium*, A Vicar cannot substitute a Vicar. Secondly, how without blasphemie your Pope can be called *Christes Successor*, seeing hee to whom another succeedeth in office, doth cease himselfe to beare that office; as g *Felix* did cease to be Gouernour in Iurie, when *Felix* came in place to be his successour. I hope you doe not thinke that *Christ*, who endureth for euer,

hath

a *Conc. Florent.*

sess. vlt.

b *Anson, Puccius*

in orat. habit.

sess. 9. Conc. Lat.

sub Leone 10.

c *Græser. 10. 1.*

desins. cap. 10.

lib. 3. Bell. col.

1450.

d *Dist. 63. Ego*

Ludouicus. Boni-

facius Germ. A-

postolus in epist.

ad Cuthbert. Ar-

chiep Cant. apud

Baron. Annal.

10. 9. ad an. 740.

e *Sacrar. eorum.*

Ro. Eccles. lib. 1.

sect. 1. Gabriel

Patriarch. Ale-

xan. in admonis.

Legatis a Clem.

dasa, que ha-

bitur ad finem.

Annal. Baron.

10. 6. nu. 14. Tib.

Aquin. de regi-

mine princip. l. 3.

cap. 10. Barlius

de temporal. Es-

cles. Monach.

lib. 1. cap. 7.

f *Extra de offi-*

Vica. y Clericos.

g *A& 24.*

hath turned ouer all care of his Church to your Pope.

h Genebr. chron.
lib. 4. ad an.
1551.

i Baron. ad finem
10. 6. Annal.

k Baron. Annal.
10. 11. ad an.
1609.

18 I reade in your bookes, that in the yeare 1552. your Pope was intituled by a certaine Patriarke called *Sind*, *The Peter of our time*, and *the Paul of our dayes*: and that *Clemens* the eight was intituled by one *Gabriel* Patriarke of Alexandria, *Tertius decimus Apostolorum gloriosi Domini nostri Iesu Christi, & quartus sanctorum Euangelistarum*: The thirteenth Apostle of our Lord and Sauour Iesus Christ, and the fift Euangelist. And that *Genebrard* approoued of the titles which *Sind* gaue; and *Baronius* of those which *Gabriel* gaue. Now I desire to know of you, why *Genebrard* should like that any Pope should be called *the Peter of our time*, seeing *Sergius* the fourth, being christened *Peter*, vpon his election to be Pope, in reuerence to *S. Peter*, renounced the name of *Peter*, and tooke the name of *Sergius*: and secondly, how *Clemens* the eight can with any wisdom be held *the thirteenth Apostle* of our Sauour Christ, and *the fift Euangelist*, considering there were seven Popes of his owne name, and vpon the point of 130 Popes of other names before him. For I cannot heire that he was such an *Aper se*, as that hee deserved these titles rather then any of his predecessors. And if all or any of his predecessors deserved to be called *Apostles* and *Euangelists*, *Gabriel* (in my opinion) failed in his Arithmeticke, when he termed him *the thirteenth Apostle* and *the fift Euangelist*.

19 I reade in your bookes, that the iurisdiction of your Pope is boundlesse: *His dominion* (as Christs,

Christe, Psal. 72. 8.) is from sea to sea, and from the ri-
uer unto the ends of the world? Whereas the iurisdic-
tion of the rest of the Clergie hath narrower
bounds by much. Yet I reade in ^m *Eusebius of Chry-*
sofostoms translations, that in *Traians* time, Pope
Clemens governed the Church of Rome; and *John* the
Evangelist the Churches in *Asia*. Now I desire to know
whether this doth not argue, that Pope *Clemens* iur-
isdiction was lesser then *S. Johns*, seeing it is appa-
rent hereby, that Pope *Clemens* governed but one
Church, and *S. John* many.

20 I reade in your bookes, ⁿ that *S. Peter* had au-
thoritie over all the Apostles, And that the Apo-
stles depended vpon him, as vpon their head and
commander, who was to direct them, and to goe
in and out before them, and to chastise them. I
reade likewise, that after *Saint Peters* death, your
o Popes succeeded him in tota ipsius dignitate & po-
testate, in all his dignitie and soveraigntie. Now it
is euident that diuers of the Apostles suruived *Saint*
Peter; as namely p *S. Andrew*, and q *S. Simon* surnia-
med the *Cananite*, (not in regard of his Countrey,
but of his zeale, r as *S. Luke* witnesseth) and f *Saint*
John the Evangelist. Two of these, if not all three,
liued till *Traians* dayes, in which time *Linus*, *Cletus*,
Clemens sate Bishops of Rome. Now my desire is
to know of you, whether you thinke *Linus*, *Cletus*,
Clemens challenged any soveraigntie over *Saint An-*
drew, and *Saint Simon* the zealous, and *Saint John*
the Evangelist. Mee thinkes *Saint John* t being the
Disciple whom *Iesus* loued, *Saint John* being the per-
son who was allowed to u leane on our Saviours breast

m Hist. lib. 3.
cap. 16.

n Beller. lib. 1. de
Ro. Pont. cap. 16.

o Idem lib. 2. de
Ro. Pont. cap. 12.
p Baron. Annot.
To. 1. ad An. 69.
Nu. 34.

q Sophron apud
Hieron. de script.

Eccl. verbo
Simon.
r Chap. 6. 15.

t Hieron. de script.
Eccl. verbo
Iohannes.

u Ioh. 13. 20.

u Ioh. 13. 23.

1 Ioh. 19. 26.

at the eating of the *Passouer*: *S. Iohn* being the man to whom our Saviour commended his Mother at his death: *S. Iohn* being such a one, as that his writings are receiued for *Canonicall*: me thinks (I say) *Saint Iohn* (not to speake of the other two) should not haue bene vnderling to these three Popes. Me thinks hee should not haue depended vpon them as on his head for direction: Me thinks they should not haue had that superioritie ouer him, that they might haue chastised him.

21 I reade in your bookes, that an *Archbishop* and *Cardinall* of yours, called a *Francis Zabarel*, who liued about the yeare 1400. confessed, that certaine flatterers of many ages before his time, and till his time, had perswaded the Popes, *quod omnia possent, & sic, quod facerent quicquid liberes, etiam illicita, & sic plus quam Deus*: they could doe all things, and might doe any thing, were it neuer so vnlawful, and by that meanes they could do more then God. And to tell you truly, I doe verily belecue him. For I doe finde they were told, they might dispense: *b contra ius naturale*, against the law of nature: *c contra vetus Testamentum*, against the old Testament: and *d contra Apostolum*, against the Apostle *Paul*. I finde they were tolde, *e De nihilo possent facere aliquid*, they might of nothing make something: *f De iniustitia facere possent iustitiam*, they might make wrong right: and *g in his quæ volunt, ipsæ esse proximatione voluntatem*, they might do as they list, and no bodie might say, *h Domine, cur ita facis?* I pray you sir, why doe you so? I finde some taught, that *i Si hominem Samsonis quod ex se malum est, interpretamur quod*

a Lib. de schism.
Post. inter Ger-
man. scrip. p. 703

b C. 15. q. 6. Au-
dientiam in
Glossa.

c Extra de con-
cess. praebend. pro-

positus in Glossa.
d Ibid.

e Extra de tran-
sac. Episcop. ca.

Quanto in
Glossa

f Ibid.

g Ibid.

h Ibid.

i 1^a Ioh. de
Paris. de po-
t. de Reg. or-
dinali. cap. 23.

quod in instinctu diuino fuit factum, multo magis omne factum sanctissimi Patris interpretari debemus in bonum: & siquidem fuerit furtum, vel aliud ex se malum, interpretari debemus, quod diuino instinctu fiat: If we impute the slaughter which Sampson made of the Philistians to an inspiration of Gods Spirit, much more are wee bound to interpret in the best part whatsoeuer the holy Father the Pope doth: if it be theft, or any other thing which of it selfe is euill, (kas for example murder or adultrie.) we must likewise impute that to the inspiration of Gods spirit. About the time Zabarel speakes of, it seemes it went for currant, which is noted by a late Historian, *Episcopos Romanos ne peccata quidem sine laude committere*, the Popes could doe nothing, were it neuer so mischieuous, but it was commendable. His geese were all swans: his vices were virtues. I reade in your bookes, that men are bound to worship him with *dulia*: and that some haue professed in his hearing, that they worshipped him with *hyperdulia*: and that in effect many haue giuen him *latriam*. For to omit that some haue affirmed he was *alter Deus in terris*, a second God vpon earth. *p Deus mortalis in terris, & immortalis homo in caelis*: a mortall God vppon earth, and an immortal man in the heauens. q That he hath so much greater power then any of the Prophets, *quanto differentius pra illis nomen hereditauit*, viz. *Tues Petra, &c.* by how much he hath a more excellent name giuen him then any of them had, to wit, Thou art a rocke. Some of you haue giuen out, that he is, *non Deus, non homo, sed utrumque*, neither God,

1st Dist. 40. Nov
nos in Glossa.

1st Massenus de
urbis Episc. l. 3.
in vita Ioh. 9.

in Moscovius de
maiestate Eccles.
militantis lib. 1.
cap. 4. pag 97.

o Apud Anson.
in suon. hist. part.
3. tit. 22. cap. 17
sect. 1.

o Marcell. in orat
hab. sess. 4. Conc.
Latisib Leone 10
p. Ioh. Aug. Pan.
thana Venetue
in Arte & theore
transmutat. Me-
tal ad Leonem
10. unpress. Ne-
net an. 1518.
q Baron. Annal.
10. 7. ad an 552.
r Mass. lib supra
citato ca. 1. p. 23.

f Ioh. 10. 28.

t Extra. Ioh. 22.

c Comm in in
Glossa.

n Apoc. 19. 19.

x Moscon. lib.

citato. pag. 26.

y Paton Annal.

To. 1. ad An. 57.

Nm. 29.

z Puercius oras.

bab. in seff. 9.

Conc. Las. sub

Leone. 10.

a Steph. Patro-

centis oras. bab.

seff. 10. Conc. Las.

sub Leone. 10.

b Faxellus hist.

Sicul. lib. 8. ca. 4.

c Antonin. sum.

hist. pars. 3. tit.

20. cap. 4. jeff. 3.

d Vinalani in

candelabro au-

reo sit de abfolu-

tione. Nm. 28.

nor man, but both. Some of you haue styled him, as *† Saint Thomas* did our Sauour Christ, with the titles of *† Dominus Deus noster*, our Lord and God; and as *u Saint Iohn* likewise did, with *x Rex regum*, *Dominus dominantium*, King of Kings, and Lord of Lords. Some of you now write, *y Christus omnem quam à Patre accepit potestatem transfudit in suos*: Christ passed ouer all the power which God the Father gaue him, vnto his, meaning your Popes. A gréeably to others, who in former ages were not ashamed to tell the Pope, that *z Tibi uni*, to him alone was granted all power both in heauen and in earth. Yea, that there was in Popes all power *supra omnes potestates tam caeli quam terra*, aboue all powers both in heauen and in earth. I need not to tell you of the Bishop who put vp a supplication to Pope *Nicolas*, in these words, *b Misere mei, fili Dauid*, O sonne of *Dauid* haue mercie vpon me: nor of the Religious persons who came from *Panormi* and other parts of *Sicily* as Embassadors to Pope *Mar-*
sin the fourth, to craue his fauour, who cried thrice thus, *c Agnus Dei qui tollis peccata mundi, misere nobis*: O thou Lambe of God who takest away the sinnes of the world, haue mercie vpon vs: nor of him, who in way of prouing your Popes omnipotence, bids his Reader note, *d Quod in concessionibus utitur illo verbo, Fiat, quo Deus vniuersum creauit orbem*: that your Pope in subscribing petitions, vscth the word, *Let it be*, by which God created the whole world: intimating, that as God, so your Pope by a word of his mouth may doe any thing: nor of them who against the comming of *Paul* the third vnto

vnto the Citie of Tolentoum in Italy, let this inſcription over the gates, c paulo 3. opt. max. in terris Deo, To Paul the third, the beſt and greateſt God in earth. Now that which I deſire to know of you, is, what difference in ſubſtance there is betweene many of theſe ſpeeches concerning your Popes, and theirs in the Acts of the Apoſtles, who applauding Herods oration, cryed amaine, *Vox Dei & non hominis*, the voyce of God, and not of man? And whether your Pope be not as guiltie as Herod was, who hearing with his owne eares divers of theſe blaſphemous ſpeeches, and perhaps all by report, did neither reprove them, vpon his eare hearing them, nor cauſe them to be razed out of the books wherein they are written, hauing knowledge thereof at the ſecond hand.

e See Marry de Eccleſia, cap. 8. and Moulinſ defence of the King, chap. 25.

f Act. 12. 22.

132 I reade in your bookes, that you haue had many vnlearned Popes, not much wiſer then the a Biſhop, who examining one that was to be made Deacon, in ſtead of asking, *Quot ſunt Sacramenta Eccleſia* b how many Sacraments are there in the Church? demanded, *Quot ſunt 7 Sacramenta*? how many are the ſeven Sacaments? To whom the Deacon anſwering, *Tres*. The Biſhop replied, *In quibus*? What call you them? And the Deacon tolde him, their names were, *Thuribulum, Aſperſorium, & ſancta Crux*. For of *Iulius* the ſecond it is reported, that ſigning a warrant, in ſtead of *ſiat*, he wrote *ſatur*. And *conſtat plures eorum adeo illiteratos eſſe vt Grammaticam penitus ignorent*, It is well knowne that many of the Popes were ſo vnlearned, that they knew not their Grammar rules, ſaith c *Alfonſus*

a Gabriel de Baralio ſeria 2. libd. 2. de preparat. confeſſ.

c Lib. 1 cap. 4. aduer. bareſ. in edis. antiquis.

dish. Andr. Bal-
dus la son & Cr.
Brynn. Eubus.
242 20.
24. quid.

e Glaber Rodul-
bist. lib. 5. ca. vi.
f Baron. innal.
10. 10. ad an 955
num. 3.

g Hist. per Eu-
ropum gest. lib. 6
cap. 6. & 7.

h Masson. de vr-
bis Epist. lib. 4.
in Job. 11. al. 12.

i See the booke
intitiled Pope
Ioane.

k Platin. in vita
Siluestri.

l Idem in vita
Bonif. 7.

m Agrippa de
vanitate scient.
cap. 64.

n Ormsh. addit.
ad Plas. in vita

Greg. 12.

o Act. 12 & 13.

p Act. 7. in defi-
nit. Synodi.

q Bale.

r Chronol. lib. 4.

scil. 10.

Valla declamas
in Donas. Con-
stantini.

de Castro. I read in your bookes, that some of your
Popes were silly creatures. You had one, whom
your Canonists usually call, *unum pecus, in eo quod*
de omni faciat gratiam, et de seuo renocabat: a verie
Asser for that in the morning he would grant many
men many kindneses, and at night reuoke them
all againe. I reade in your bookes, that you had
one boy Pope of twelue yeares old, viz. *Beneact* the
ninth: and a *May-polemorrice-dancer* Pope off 18
yeares old, viz. *Iohn 12. alias 13.* Who made the *La-*
teran a plaine Stewes, as *g Luisprandus* witnesseth.
I reade that *Iohn 11.* was a bastardly brat of Pope
Sergius: and that you had a *whore Pope* called *Ioane*.
I reade that you had *Netromanticall Popes*, such as
k Siluester the second, who gaue himselfe to the di-
uell both body and soule, that he might attaine the
Popedome. These Popes, such as *Bonifac* the se-
uenth, who robbed *Saint Peters Church*: *Sadomi-*
ticall Popes, such as *Sixtus* the fourth, m who built
a famous stewes in Rome: *periuured Popes*, such as
n Gregorie the twelue. *Hereticall Popes*, such as *Ho-*
norius the first, condemned by the 6. and 7. ge-
nerall Councils for a *Monothelise*. *Atheisticall Popes*,
such as *Leo* the tenth, q who called the *Gospell* a *Fa-*
ble. *Apostaticall Popes*, such as those fiftie, who as
r Genebard writeth, entred in, not by the doore, but
by a postern gate. I reade that *Resentes summi*
Pontifices videntur laborare ut quantum prisii sue-
rum sapientes & sancti tantum isti impij sint & stul-
ti: The latter Popes seeme to strue, they may shew
themselues as very fooles and knaues, as the ancient
Popes stroue to approue their wisedome and holi-
nelle

nesse to the world. Your Bellarmine confesseth,
 that the later Popes, *parum solliciti de Rep.* tooke lit-
 tle care how the world went. *A pietate veterum de-*
generauerunt, are growne out of kinde. Your *x* *Vi-*
ctoria professeth, they are *præcis illis multis partibus*
inferiores, farre worse then their first predecessors.
 And in y *Platina* I reade, that *virtus & integritas de-*
fecit, vertue and integritie is decayed in them: and
 in z *Fasciculus Temporum,* that *Sanctitas illos dimisit,*
 holinesse hath taken her leaue of them. Men of
 your selues write, *a In Pontificibus hodie nemo sancti-*
tatem requirit: optimi putantur si vel leuiter boni sint,
vel minus mali quam ceteri mortales esse soleant: At
 this day no man lookes for any honestie in a Pope:
 they are accounted excellent good Popes if they
 haue but a dram of honestie; yea, if they surpasse not
 the wickednesse of other men. At this day the pa-
 pacie is so dangerous, that b *Marcellus* the second
 protested he did not see, *quomodo qui locum hunc al-*
tissimum tenent, saluari possint; how a Pope can be
 saued. Your Saint c *Katharin of Sienna* told Gregorius
 the 11. that in *Romana Curia ubi deberet esse Para-*
disus deliciarum virtutum, inuapiebat *sextorem infer-*
nalium vitiarum: Whereas she looked to haue found
 a Paradise of rare vertues in his Court, she found in-
 stead thereof a dunghill couered ouer with hellish
 vices, the stinck whereof shee smelt to Sienna, the
 place of her dwelling, an hundred miles off. And
 the d *Virgine Mariæ* told Saint *Bernie* (as some of you
 say) that *multi Pontifices sunt in inferno,* Many Popes
 are in hell, And you know that e *Maantmans* counsell
 was, *non vltimo illud dicitur, quod eum dicitur, non illi*

z Chronol. ad an.
 Christi. 970.

u Ad an. 1016.

x Relect. 4. de po-
 testate Papæ et
 Conc. propof. 12.

y In Formoso 1.

z Ad an. 954.

a Guicciar. hist.
 lib. 16.

b Onoph. in vita
 Marcelli ad finē
 Platine.

c Anton. hist.
 par. 7. tit. 23.
 cap. 14. sect. 13.

d Theodoricus de
 Niem. New. visi-
 onis in aduoca-
 tavac 4. cap. 8.

e Sylmar. lib. 1.

Vivere qui cupitis sancte, discedite : Roma,

Omnia cum liceant, non licet esse bonum:

He that desires to liue honestly, let him blesse himselfe from Rome : for a man may be there any thing saue honest, but honest he cannot be in any wise. Now the question wherein I desire to be resolved by you, is, whether you thinke indeed that f when Christ prayed for Saint *Peters* faith^h he prayed for the faith of your *unlettered Popes, sheepish Popes, boy Popes, swaggering whore-maister Popes, bastardly brat Popes, whore Pope, Necromanticall Popes, theefe Popes, Sodomiticall Popes, periured Popes, hereticall Popes, Atheisticall Popes, and Apostaticall Popes*? For there is no question but g Christ obtained alwayes the things which he prayes for: and me thinkes there should be no question, but when our Saviour prayed for Saint *Peters* faith that it should not faile, by the name of *faith*, he meant a liuely Christian faith which workes by loue, and which h embraceth the promises of the mercie of God; which whosoever hath, hath assurance of eternall life: and if so, how is it credible that he prayed for all these?

23 Your *Sixtus* 5. caused your *vulgar latin* to be corrected, and printed at Rome in the yeare 1590. The paines he tooke therein, as it seemeth, was wonderfull. For notwithstanding all other his *papall* businesse, he read ouer euery word of the Bible before it was printed, and after too, correcting with his owne hands the faults of the print. Then he published it, and prefixed his *Bull* before it in stead of a *Preface*, signifying therein that his good will and pleasure was, that this onely should go for

f Luk. 22.

g Ioh. 11. 42.

h Rom. 3. 25.
i Ioh. 6. 17.

k Baron. *Annal.*
To. 2. *Edm.* 232
an. 62.

l *Angelus Forca*
comment. de Bibl
Patrica S. 10. 5:
condita pag. 229

for Authentically, and that all other impressions in time to come, should be made according to it, without any change, without taking away, or adding so much as a letter, and that all former impressions, yea and Manuscripts differing from this, should be of no credit, and all this he required vpon paine of the greater excommunication. Yet after the death of *Vrbani* 7. *Greg.* 14. and *Innocent* 9. successors of *Sixtus* 5. comes *Clemens* 8. and hee sets out another Bible, differing much from that of *Sixtus* in many materiall points; auowing that this Edition of his, is (doubtlesse) better then any Edition whatsoeuer heretofore imprinted. Now that which I desire to know of you, is, whether *Sixtus* erred in commending his Bible, or *Clemens* in commending his Bible, or both of them in their seuerall commendations: for I thinke you will not say, commending bookes so different, they both spake truth.

Anno 1592.

24 Sir Priest, is not this of *Athanasius* good Diuinitie, *Filius à Patre solo est, nec factus, nec creatus*: The Son is of the Father alone, not made, nor created? If so, then I pray you tell me, how without blasphemy by you can say, *Sacerdos est creator sui Creatoris*, A Priest is the creator of his Creator? meaning Christ the Sonne of God.

a In symb. co. 2. operum Athanas. edit. Comelin. Anno 1600.

25 Again, if it be currant Diuinity which the same *Athanasius* deliueis, *Christus Deus ex substantia Patris, homo ex substantia matris*: Christ is of the substance of his Father as hee is God, and of the substance of his mother as hee is man: Tell mee where the wit of your *Iohn* 22. was, when hee said, *Rex sit ex pane*, The King (meaning Christ, the King of

b Discip. à Tép. se. III Cassianus catal. glorie mundi, p. 2. confid. 3. fol. 4. Biol. lect. 4. in Can. Missa. c. loco supra citato. d Hora b. Virg. Salve (ancta) facier, fol 68. edit. Paris. 1516.

heauen)

heauen) is made bread. And why you are not ashamed to retaine in your Canon Law these words, *e Corpus Christi & sanguis, ex panis & vini substantia efficitur*: The bodie and bloud of Christ is made of the substance of bread and wine.

e De consec. d. 2.
c. 72. vtrum sub.

f De ciuit. Dei,
lib. 1. c. 29.

g Eurip. in Cyc-
lop. Act. 4.

h Allen de sacri-
fic. Euch. cap. 41.
and Bristo
Motive 26.

26 If it be true which f *Austin* saith, that God is *nusquam inclusus*, penned in in no place: and that the great g *Cyclops* (when *Vlysses* told him, that the wine which he had in a bottle, was the god *Bacchus*) did not without cause in a wonderment reply, *What? A god in a bottle?* I pray you tell me, why you pen vp your Sacrament, which h you acknowledge for your God, in a *pixe*, or in a *boxe*? Of a *bee* in a *boxe*, I haue heard much by many; but of a *god* in a *boxe*, I neuer heard but by Papists.

i Verſ. 17.

k Verſ. 56.
l Hom. 56. in
Gen. 31.

27 If it be euident, that they are no gods, whose Priests keepe their Temples with doores, and with lockes, and with barres, lest their gods should be spoyled by robbers, as i *Baruch* saith in his 6. Chapter, which goes for Canonically Scripture with you. If they, who cannot defend themselues fro theeuers and robbers, deserue not to be reputed gods, as the k same Author saith. If l *Chrysostome* iustly derided *Laban*, when he said: *O excellentem insipientiam! Tales sunt dij tui, ut quis eos furari possit? Non erubescis dicere, Quare furatus es deos meos?* O notable foolerie! Are thy gods such gods as may be stolne? Art thou not ashamed to say, Why hast thou stolne my gods? Why should not you and your fellowes, fir Priest, be whoopt at, for holding the Sacrament to be God, which for feare of stealing, m you would not haue hung ouer the high Altar vnder a Canopie, but

n Lindwood
constit. Provinc.
lib. 3. Titulo de
custodia Euchar.
cum clausura, in
e. dignissimum.

reſerued in a ſurer place, *under locke and key.*

28 If it be euident, that they are no gods, which cannot be preſerued from ruſt and wormes; which feele not when things which creepe out of the earth eate them, as it ſeemes by ⁿ *Baruch* before mentioned: ſeeing it is the generall doctrine of your Church, *That wormes may breed in your Sacrament: that brute beaſts, hogs, dogs, mice, choughs, &c. may eate it.* Are not you ſingular odd-caps, to hold the Sacrament for your Lord and your God? ⁿ Chap. 6. v. 11. & 19.
^o Iſeph. Angl. flores. Queſt. Theol. in 4. Sexr. part. 1. q. de ſuſcept. Euch. ad 3. difficul. 2. p. 96.

29 *Ecquem ſanctamentem eſſe putes qui illud quo veſcitur deum credat eſſe?* Thinkeſt thou there is any man ſo mad, that holds that for his god, whereof he eates? ſaith *p* *Cotta*. *Quomodo quis ſanctæ mentis deum nuncupariſ id, quod vero Deo oblatum, tandem ipſe comedit?* How can any man of reaſon thinke that to be god, which hee offereth in ſacrifice to the true God, and afterwards eates thereof himſelfe? ſaith *q* *Theodoret*. And if this be true, do not you deſerue to be ſent to *Bedlem* for eating the Sacrament, which you call your Lord and your God? *Auerroes* (ſo they ſay) professed that he had travelled a great part of the world, and that he had ſeene many men of different Religions, and yet he found not any, *Chriſtiana deterioſem aut tam fatuam*, worſe or fooliſher then the Popiſh Chriſtian, *Quia deum ſuum quum ſolunt, dentibus deuorabant*, becauſe they tare him with their teeth, whom they worſhipped for their god. ^p *Apud Cicero lib. 1. de Nat. deorum.*
^q *Quæſt. 1. 1. in L. 116.*
^t *Eſſenc. de Euch. 400. ar. lib. 4. c. 3.*

30 The God of right beleeuing Chriſtians is *life it ſelfe*, and giues life to others, euen *et euer-laſting life* to them who eate him, as the Scriptures

speake of eating him. But your God is such a God, and your fashion of eating, such an eating, as that a man by eating *your God* after your fashion, may easily be *poysoned*. And I pray you then, how can your God be reputed the God of right beleeuing Christians?

That a man may be poisoned by eating your God (that is, the Sacrament) after your fashion, it is plain by diuers examples. For,

u In Chron. ad
An. 1095.
x Fascic Temp.
ad An. 1094.

Victor 3. one of your Popes, *Fuit extinctus per venenum in calicem missum*, was killed with poyson in the chalice, saith u *Polonus*, and x others.

y Hist. Anglin
vita Stephan.
An. 115. p. 122.

Henricus Archiep. Eboracens. cum diuina celebraret mysteria, hausto in ipso calice (ut aiunt) veneno obijt: Henrie Archbishop of Yorke died (as they say) of poyson, by drinking of the Chalice when he administered the Sacrament, saith y *Mathew Paris*.

Henricus 7. Imperator intoxicatus fuit sumendo Eucharistiam: Henrie 7. Emperour of Rome was poysoned in receiuing the Sacrament, sayth z *Fasciculus Temporum*.

a See Monita
Politica, impres.
Francofurti.
b Apud Guis-
mundum lib. 2.
de Sacram.

Nuper Prior noster misericordiae Venetijs venena in calice sublatu fuit: Of late a Prior of ours in Venice was kild with poyson put into the Chalice, saith a *Iohn Baptista Leo* Embassadour to the Duke of *Vrbino*.

31 A b Synod of your Bishops in Italy decreed, That when the true flesh of Christ and his true blood appeare at the celebration of the Sacrament in their proper kind, both the flesh and the blood should be reserved in the midst of the Altar for specciall relikes. Now I would know of you, Sir Priest, what reason you haue to make

make a relike of your god. Is it not enough for you to reserue Relikes of Saints, but you must reserue Relikes of God, the sanctifier of Saints, yea God himselfe for a relike:

32 I reade that e you prescribe, *Si musca vel aranea cadat in calicem post consecrationem, &c.* If either c Summa Angelica, verbo Missa, nu. 18. & verbo Eucharistia, sect. 3. nu. 5. flie or spider fall into the Chalice after the words of consecration, so that there be feare of poysoning or prouocation to vomit; the Priest shall take *anguinem illum, & igne comburat cum aliqua stupa, vel panno lineo in ipso madefacto*; that blood, and burne it by the helpe of some tow or linnen rags dipped in it. Now whether it be poysoned or not poysoned, whether it be such as will prouoke vomit, or not prouoke vomit, as long as the species remaines, it is your God: And how then can you cleare your selues from burning of your God?

33 I reade you teach, d that in your Masse, *Christ* d Conc. Trid. Sess. 22, can. 1. e Bellar. lib. 1. de Missa, cap. 2. is truly and properly sacrificed by you: and withall I reade you teach, that e what soeuer is truly and properly sacrificed, if it be a liue thing, it is killed. Now I would gladly know of you, if this be thus, how you can excuse your selues from killing of Christ: for Christ whom you sacrifice truly and properly, as you say, is a liue thing?

34 I reade you teach, f *Per consecrationem fit ut Christi corpus vere & visibiliter adsit super mensam*: that by consecration Christs body and blood is truly and visibly vpon the Altar. Visibly, g not meerly f Bellar. lib. 1. de Missa, cap. 12. g Alex. lib. 1. de Euch. Sacram. cap. 37. in regard of the species vnder which they lie, but simply and properly: yet I neuer met with Papist hitherto, who durst venture his credit, that if his con-

secrate host was shuffled with unconsecrate hosts, or his consecrated chalice set among unconsecrated chalices, he was able by sight to discern which was his God? Dare you, Sir Priest, venture a booke of fixe pence price, that your sight will serue you better?

b Annot. in Heb.
1.6.

35 Your h Rhemists tell vs, *where soeuer Christs person is, there it ought to be adored of men and Angels.* And vpon that ground (I thinke) you imagining that he is in the Priests hands at the *elevation* in the Masse, and in the *Pixe* which is caried by the Priest when hee goes to visite the sicke; you bow or fall downe vpon your knees adoring him. Now I would gladly know, why you bow not, or fall not downe vpon your knees before euery Communicant vpon his receiuing of the Sacrament; seeing according to your doctrine, euery of them receiues *his maker*, he is in euery of their bellies.

i Bellar. lib. 4. de
Euch. c. 16.
k Idem lib. 1. de
Sacrā. in genere.
c. 27.

l Ich. de Combis
in compend. Theol.
lib 6 cap. 6.

m Paulus Lan-
gius in Chron.
Cib. ad an. 1514.

n Ioh. Franc Leo
in Thesouro Fori
Ecel. pars. 3. de
prohibis. & pra-
mijs. m. 57.

o Bodin, Dāmonā
mania. lib. c. 5.
Nic. Plow. tract.
de Euch.

p Ich. de Comb.
loco supra citato.

36 I am told you teach, i that there is no *Transubstantiation*, except he be a Priest who *consecrates*, and k haue an intent to consecrate. Yea, I am told that some of l you teach, that to *Transubstantiation* *Non solum requiritur intentio consecrantis. sed etiam intentio istud Sacramentum instituentis*: It is not onely requisite that the priest haue an intent to consecrate, but that Christ haue an intent also that hee shall consecrate. Now seeing it is confessed by diuers of you, that m some haue taken vpon them the name of *Priests*, who were none: n some being *Priests*, haue vsed the word of consecration, without intent to consecrate; and that o sometimes *Christ* is not disposed the *Priest* should consecrate, though he speake the

the words, and purposeth to consecrate: I would know how any Papist can possibly know, when any of your hosts are transubstantiated, and when he may safely adore it? because except there be Transubstantiation, he committeth Idolatry in adoring; adoring bread and wine the creatures, in stead of the Creator?

37 *Item Iudicis placare nescit oblatio, nisi ex munditia placeat offerentis; -- idcirco non Abel ex muneribus, sed ex Abel munera oblata placuerunt: prius namque ad eum legitur, Dominus respexisse qui dabat, quam ad illa quae dabat: No sacrifice is acceptable to God, except the sacrificer be acceptable; -- and therefore it is, that God had not respect to Abel because of his offerings, but hee had respect to the offerings because of Abel: for it is written, that God first respected the giuer, before hee respected the gift, saith p Saint Gregory. And if this be true, I would know how you can auoide the acknowledgement of this paradoxe, viz. That God is better pleased with your Masse-priest then with his Christ: or rather this, That God respects his Christ for your Priests sake, and not your Priest for his Christs sake; seeing your Masse-priests are the sacrificers, and Christ himselfe according to your learning) the sacrifice: especially this being considered withal, that your Priests, after consecration, q pray God he wil vouchsafe to looke*
downe with a mercifull and cheerfull countenance vpon the things offered, (to wit, Christ in your learning) and to accept them, as he did vouchsafe to accept the offerings of his righteous seruant Abel. For it seemes by this prayer, that the Priests presume more of their

p Lib. 22 expost.
in Job. c. 31.
cap. 12.

q Canon Masse.

owne credit with God, then of their offerings; in that they desire the gifts may be accepted at their request, and not they for the gifts.

38 It is plaine by Scripture, that *Abraham, Isaak, Iacob, Moses, David, &c.* were holy men, and in great fauour with God. For wee reade in Scripture, that *Abraham* is termed *the father of the faithfull*, Rom. 4.11. and *the friend of God*, Iames 2.23. that *Isaack* was *the child of promise*, Gal. 4.28. that *Iacob* was *beloued of God*, Mal. 1.2. and *preuailed with God*, Genes. 32.28. that *God spake to Moses face to face, as a man speakes to his friend*, Exod. 33.11. and that *there arose not a Prophet since like Moses*, Deut. 34.10. that *Christ was Davids sonne*, Math. 15.22. and *Dauid a man after Gods owne heart*, Acts 13.22. But it is not plaine by Scripture, nor by any ancient approoued Author, that your *George*, your *Christopher*, your *Katharin*, your *Vrsula*, your *Margares*, were holy persons, and in great fauour with God; yet you make *speciall pray-ers* to these, and none to *Abraham, Isaak, Iacob, Moses* or *Dauid*: whereof I desire to know the reason. For me thinks it is grosse foolery, to neglect the old approoued Saints, and to dote and rely vpon yonger, of whose *sanctity*, yea of whose *entity*, we haue no certaintie.

39 It is written in your bookes, that *Maria apud Deum omnibus Sanctis potentior est*. *Maria sola plus potest apud Deum impetrare, quam omnes Sancti in celo*: The virgin *Mary* can preuaile more of her selfe alone with God, then all the Saints in heaven beside. Yea, it is written by *Ludolphus*, and *Chrysostome* in *uisione*, that *velocior est nonnunquam salus inuocato*

Bernard, de Bassi
in Mariali, pars.
12. ser. 2. de co-
ronas, Maria,
par. 1. Excellen. 6

inocato nomine Maria, quam inuocato nomine Domini De vita Iesu, part. 2. cap. 68. fol. 257.
unici Filij eius: Men oftentimes finde more present
 helpe vpon their praying to our Ladie, then vpon
 their praying to Iesus Christ. And in *Discipulus de* lib. 2. de verbis Domina ad filium in Nuptijs. cap. 2. ser. 161. de Sanctis.
Tempore we reade, *Nihil nos Deus voluit habere quod*
per manus Mariæ non transiret: Gods will is, we shall
 haue nothing which passeth not by the virgin *Ma-*
ries fingers. Now if this be true, I would know
 why men should not pray to the virgin *Mariæ* onely,
 who is so *gracious* and *omnipotent*, and cease to trou-
 ble (if not *Christ*, yet) the rest of the *Saints*, which
 in comparison of her are so *gracelesse* and *impotent*?

40 I heare you say, that when you desire our
Ladie and other *Saints*, to *send you health*, or to *giue*
you grace, and to *haue mercie on you*; your meaning
 is no other, then to desire them to procure of
 Christ by their prayers and intercessions those be-
 nefits for you. But here first I desire to know, if you
 meane no worse, why you speake so harshly? Cer-
 tainly the *Rich Glutton*, Luk. 16. 24. when he prayed,
 saying, *Father Abraham haue mercie on me*, had a fur-
 ther meaning, then to desire *Abraham* to pray for
 him. And the *Patriarke Iacob*, when his wife *Rahel*
 said vnto him, *Giue me children, or else I die*, Genes.
 30. 2. supposed shee had a further meaning in those
 words, then to desire him to procure her children
 of God by his prayers, for else why was his wrath
 kindled against her for saying so. Secondly, I de-
 sire to know, if you meane no other, why you tell
 vs so many tales of the Virgine *Mariæ* descending
 from heauen to helpe her suppliants on earth: and
 of other *Saints* personall and actuall performance

Caſar, dial. lib. 7.
cap. 24. Diſcip.
lib. de miraculis
B. Virginis.
Exemp. 30.

of ſuch things as were begged of them. It is written in your bookes, That a Priest hauing his tongue cut out by heretickes, upon his mentall prayer to the Virgine Marie, had another put in. The virgin Marie, digitiſ ori eius immiſſis, putting her finger into the Priests mouth (it was well he bit her not) faſtned him in a new tongue. She helped him not with her prayers, but with her fingers.

Caſar, dial. lib. 7.
cap. 25.

41 In the ſame bookes of yours it is written, That the virgin Marie preſcribed phyſicke to a boy with a ſcald head, who uſed to pray to her: and that by laying her owne hands on his head, ſhee preſerued him from head-ach for euer. By Phyſicke, and other meanes then prayers, ſhe cured the boy of his infirmities. In the ſame bookes it is written, That a good fellow called Peter, prayed to the virgin Marie for help: and that ſhee appeared to him with Hyppolitus in her companie, commanding Hyppolitus to helpe him: which Hyppolitus did, not by praying for him, but by binding vp his ſores with his hands Chirurgion-like. In the ſame bookes it is written, that an Abbeſſe, who was with childe by an officer of hers, prayed the virgin Marie to help her at a dead liſt, and to ſaue her credit: which the virgin Marie did, not by praying for her, but by bringing two Angels with her, who played the mid-wives, helping her to be deliuered of her child inſtantly, and carying it (by the virgine Maries appointment) to an Eremit, commanding him in the virgin Maries name to keepe it till it was ſenen yeares olde. In the ſame books it is written, that the virgin Marie ſaued likewise the credit of a whore Nunne called Beatrix, not by praying for her, but by perſonall ſupplying of her place.

Diſcip. lib. citat.
Exempl. 35.

Diſcip. Exempl.
24.

Caſar, dial. lib. 7.
cap. 35. & Diſcip
Exempl. 15.

place in an Oratorie, by the space of fifteene yeares together, whilest she ranne a whoring after a whoremonger Priest, and no body knew she was misfing. Your Cardinall Baronius tels vs soberly, that Leo 1. hauing written an Epistle to Flavianus Bishop of Constantino-Annal. To 6. ad
an. 449. nu. 39.ple against Eutyches and Nestorius, he layed it vpon S. Peters tombe, praying him instantly, that if there were any error, he would amend it: and that after certaine dayes (it seemes S. Peter tooke time to consider well of it) S. Peter appeared vnto Leo, and told him that he had amended it. Whereupon Leo *sumens Epistolam de sepulchro B. Petri, aperuit eam, & inuenit Apostolica manu emendatam*: the Pope taking the Epistle away, and opening it, hee found it corrected with the Apostles owne hand. Which storie seemes to argue, that when Leo desired Peter to amend his Epistle, he meant more then to desire him to procure it amended of God by his prayers.

42 Your Rhemists tell vs, that it is absurd to say, that the intercession of our fellowes beneath is more auariable then the prayers of those that be in the glorious sight of God aboue. Annus, in 2. Cor.
1. 11. Now if it be indeed absurd to say so, I would gladly know of you why S. Paul, Rom. 15. 30. desired the Romanes, and 2. Cor. 1. 11. the Corinthians, and Ephes. 6. 19 the Ephesians, and Col. 4. 3. the Colossians, and 1. Thess. 5. 25. & 2. Thess. 3. 1. the Thessalonians, and Heb. 13. 18. the Hebrewes, all of them *his fellowes beneath*, to pray for him; and desired none of the Saints in the glorious sight of God aboue to pray for him. And why S. James, Chap. 5. 16. aduised them to whom hee writ, that one of them (beneath) should pray for ano-

ther; and required them not to pray to the Saints in the glorious sight of God aboue for helpe.

*Feria 3. quarta
Dominica Quarta
drag. ser. 30. de
suffragijs mor-
tuum.*

43 Again, if it be absurd to say, that the intercession of our fellowes beneath is more available then the prayers of those that be in the glorious sight of God aboue; I would gladly know why you tell vs so many tales of soules creeping out of Purgatorie, crauing the helpe of their tellowes beneath; and not one, of any soule crauing the helpe of any of the Saints in the glorious sight of God aboue. Haue not the soules in Purgatorie so much wit, as to repaire to them for helpe, who are best able to helpe them? Or are you of Leonard de Vtino his mind, who holdeth, *quod efficaciora sunt suffragia Ecclesie præsens facta pro aliquo in Purgatorio existente, quam orationes Sanctorum in patria*: That the prayers of the Church militant are more available for soules in Purgatorie, then the prayers of the Church triumphant?

*a Annotat. in
Indic. lib. prohib.
an 1559 pag. 9.*

44 Vergerius reports, a that it is written in an Italian booke, intituled, *Flosculi S. Francisci*, that the virgin Mary by the merit of her virginitie saued all women to the time of S. Clare, as Christ by the merit of his passion saued all men till the time of Saint Francis, in whose dayes S. Clare liued. And he further reports, that whereas he answered that booke; b his answer was condemned as hereticall in three feuerall Indices of bookes forbidden, and so it is in the last of Clemens 8. Now if his report be true, I would know how you can saue Cardinal Bellarmine's credit, who denies, c that any Catholike did euer equall in any sort the virgin Mary vnto Christ? For as it is confessed in that booke, that Christ saued men, so

*b Discorsl sopra
li. Fior. 121, di S.
Francisco, tit. D.*

*c Præfat. cont. 7.
80, 1.*

so the Author professeth, that she saued women.

45 *Ambrosius Catharinus* in an Oration which he made An. 1546. in the second Session at Trent, & termed her *Fidelissimam sociam Christi*, Christs most faithfull fellow or companion. And another great Papist did not sticke to write, *c Fuit Dominus cum Maria, & ipsa cum Domino in eodem labore, & eodem opere redemptionis: Mater enim misericordiae adiunxit Patrem misericordiae in opera nostra salutis*: Our Lord was with *Marie*, and *Mary* with our Lord, in the same labour, and in the same worke of our redemption: for the Mother of mercie helped the Father of mercie in the worke of our saluation. Who fearing some might reply on Christs behalte, that it was written, *Esay 63. I haue troden the wine-presse alone, and of all the people there was not one man with me*: in way of preuenting that, goes on thus: *Verum est Domine, quod non est vir tecum, sed mulier una: tecum est, quæ omnia vulnera qua tu suscipisti in corpore, suscipit in corde*: It is true Lord that thou sayest, There was no man with thee, but there was a woman with thee, which suffered all the wounds in her heart, which thou sufferedst in thy bodie. Do not these speeches argue, that some Catholickes haue equalled in some sort the virgin *Marie* vnto Christ?

46 You apply that to the virgin *Marie*, which the Scriptures apply to Christ. The Scriptures say, that *The seed of the woman* (meaning Christ, *she God of peace*, *Rom. 16. 20.*) shall bruiſe the Serpents head: you say, the virgin *Marie* bruiſed it. The Scriptures say, that *Of his fulnesse we all haue receiued euery grace for grace*, *Ioh. 1. 16.* you say, *h Veraciter dicere*

d *Ad Cone. Trid impress. Anue. p. 1546. fol. 57.*
e *In Mariali lib. 1. cap. 3. seſſe Ilirico in eua- logo seſſ. vnt. col. 36. edit 1608*

f *Gen. 3. 15.*
g *Bernard. de Buſis in Mariali. para. 12. ſer. 2. de coronat. Mari. Excellen: 27.*
h *Dis ip. de Tēp. ſer. de cōceptione*

possumus, tam de matre quam de filio, &c. wee may as truly say, that of her fulnes we haue receiued grace. The Scriptures say, that *Christ did reconcile all things to himselfe*, Coloss. 1. 20. and that hee did *redeeme vs from our vaine conuersation by his blood*, 1. Pet. 1. 18,

19. and you say the same in effect of her. For you affirme that she was *Redemptrix vniuersi*: *k R. cupe-
ratrix perdisi orbis*: and that *per illam omnia in sta-
tum pristinum sunt restituta*. The Scriptures say, that Christ was giuen *ad educendum claustro vinetum*, to bring prisoners out of prison, Esay 42. 7. and you ascribe as much to her: for you pray to her thus: *m Solue vincla reis*. The Scriptures say, that Christ was that *Lambe which taketh away the sin of the world*, Ioh. 1. 29. and you seeme to beleecue shee can do as much; for to her you vse to pray, *n Malanostra pelle*, put away our euils; meaning by *euils*, sinnes. The Scriptures note it as a prerogatiue of Christs, that he was without sin: and you tell vs, that *sicut Christus redemptor noster sine originali extitit, ita reparatrix nostra Maria illi similis in hoc fuisse comprobatur*: shee was like him in this. And doth not this also argue, that some Catholiks haue equalled in some sort the virgin *Mary* vnto Christ?

47 You giue the virgin *Mary* answerable titles to those which are giuen God. For as God is called *the King of heauen*, Dan. 4. 34. so you call her *q the* Queene of heauen. As God is called, *the Father of mercies*, 2. Cor. 1. 3. so you call her, *r the* mother of mercie. As God is called, *the Author of all comfort*, 2. Cor. 1. 3 so you call her *s the* fountaine of all comfort. As Christ Iesus is called *Our Hope*, 1. Tim. 1. 1.

i Bernard. lib. ci-
tat. pag. 71.

k Ibid.

l Stainburst in
Hebdom. Maria-
na, printed
1609. p. 85 &
113.

m Offic. b. Maria
virg. post. a. uenit
ad visperas.

n Ibid.

o Heb. 7. 26.

p Bernard. de
Bustis in offic. de
concept. Virg.
die 6. 167. 6.

q In Antiphona
qua incipit, Sal-
ue Regina.

r Ibid.

s Stainburst lib.
cit. at p. 155.

fo t you call her. As Christ Iesus is called *our Advocate*, 1. Ioh. 2. 1. so u you call her. As hee is called *our Saviour*, Luk. 2. 11. so shee x a Sauioresse by you. As hee a *Mediator*. 1. Tim. 2. 5. so shee y a Mediatrix. As hee a *Redeemer*, Plal. 78. 35. so she z a Redemptrix. As hee omnipotent, Math. 28. 18. so a shee. As hee *the morning Starre*, Apoc. 22. 16. so b shee. As hee *our life*, Ioh. 14. 6. so c shee. As hee *our Lord*, Ioh. 20. 28. so d she *our Ladie*. As he *our God*, Ioh. 20. 28. so shee *our e Goddesse*. As he a *chiefe corner stone*, Eph. 2. 20. so f shee. As hee *the glorie of his people Israel*, Luke 2. 32. so g shee. And as hee was assumed into heauen in bodie, Acts 1. 9. so was shee h you say. And as the first day of the weeke is obserued in remembrance of him, Apocalyp. 1. so the last day of the weeke is obserued holy by you in remembrance of her. For *Sabbathum cuiusque hebdomadis Mariæ sacram esse, vix est qui nesciat*, saith *Ferreolus Locrius Mariæ Augustæ*, lib. 6. cap. 23. and *Dies Sabbathi dedî nota est gloriosa virgini Mariæ*, saith *Discipulus de Tempore*, ser. 164. And doth not this also prooue, that some of you Catholicks equall in some sort the virgin Mary vnto Christ?

48 *Fiunt in Ecclesiis processionēs annuatim ad honorem Saluatoris in die Palmarum; & similiter ad honorem matris sue in die Purificationis ad correspondendum ad diem Palmarum*: As vpon Palme-Sunday you keepe yearely a Procession in honour of Christ; so answerably thereunto you keepe yearely on the day of the virgin *Maries* purification; a solemne procession in honour of her, as *Bernardinus* confesseth in *Mariali* 6. part. ser. 2. part. 2. de *visitatione Mariæ*. And

Statuit

t In Antiph.
Salve Regina
u Cisterius in
perorat. ad Virg.
ad finem Apol. 1.
adu. Grynorum.
x Bonauent. in
Cent. a. 1. in star
Esai. 22.
y Idem in Cant.
ad in star illius
qui ascribitur
Aug. et Ambros.
z Bern. de Bassi
in Mariali p. vlt.
a Bonau. nt. in
hymno ad in star
illius Exod. 15.
b Cister. meditas.
in hymn. Ave.
c Antiph. Salve
Regina.
d Passim.
e Lips. de virg.
Aspicille, cap. 3
et 5. lib. 8. ep. 17.
f Epistol. a Bembo
scripti sub nom.
Lio 10.
g Bouuents. to. 6.
in lib. inscripto
lus b. virg.
Maria. p. 73.
h Rhem. Annot.
in Act. 1. 4.

! These words
are left out in
Edit. 1607, but
they are in the
Edit. 1515.

* It was reprint-
ed at Rome in
Sixtus 5. dayes,
and since at
Ments An. 1609
To. 6. operum
Bonavent.

Statuit Ecclesia Officium particulare quod dicitur singulis diebus ad honorem ipsius Virginis, sicut aliud Officium ad honorem Dei: as you haue set Seruice appointed for euery day to the honour of God, so your Church hath appointed set Seruice for euery day in honour of her, as the same man witnesseth in the same place. And whereas *Dauid* and some other holy persons made Psalmes in their dayes to the honour of God, all which Psalmes, except two, are recorded in holy Scripture: did not a great Cardinall among you * publish a booke, intituled *Psalterium B. Virginis*, The Psalter of the blessed virgin *Mary*? in which there are 150 Psalmes, whose beginnings answer to the beginnings of *Dauids* 150 Psalmes; and eight other Psalmes answering to eight Psalmes recorded in other places of the Bible, carying the names of *Esay*, *Ezechias*, *Hanna*, *Moses*, *Abacuk*, the three children, and *Zachary*; besides one much like to that which is fathered on *S. Ambrose* and *S. Austin*, beginning, *we praise thee O Lord*: and another like that of *Athanasius* Creed, beginning, *who soeuer will be saved*; and all this to the honour of the virgine *Marie*. Is it not true, Sir Priest, that what *Dauid* and other holy men in their Psalmes and hymnes ascribed to God, especially in the first verse of euery their Psalmes and hymnes, that in this booke of your Cardinals is ascribed to the virgin *Marie*? Doth not *Dauid* in the first verse of his seuenth Psalme say, *O Lord my God in thee I put my trust*: and doth not your *Bonauenture* in the first verse of his seuenth Psalme say, *O thou my goodadie, in thee haue I put my trust*? Is not this the

the beginning of Dauid's ninth Psalme, *I will praise the Lord with my whole heart?* and this the beginning of Bonauentures ninth Psalme, *I will praise thee O Lady with all my heart?* In the 16. Psalme Dauid saith, *Preserue me O Lord:* and your Bonauenture in his 16. Psalme saith, *Preserue me O Lady. I will loue thee, O Lord,* saith Dauid in his 18 Psalme; but *I will loue thee O Lady,* saith Bonauenture in his 18. Psalme. *The heauens declare the glory of God,* saith k Dauid: *The heauens declare thy glory,* saith Bonauenture speaking of the virgin Marie. *The Lord is my light,* saith l Dauid: *Our Lady is my light,* saith Bonauenture. In thee O Lord haue I put my trust, &c. saith m Dauid: In thee O Lady haue I put my trust; Thou art my strength and my fortresse; Into thy hands O Lady I commend my spirit, saith Bonauenture. n Reioyce in the Lord, O yee righteous: o I will alway giue shankes vnto the Lord; his praise shall be in my mouth continually, saith Dauid. Reioyce in our Lady, O yee righteous; I will alway giue thanks vnto our Lady, her praise shall be in my mouth continually, saith Bonauenture. p Haue mercy vpon me O Lord, &c. q Saue me O God by thy Name; r It is a good thing to praise the Lord; s Come let vs reioyce vnto the Lord, &c. saith Dauid. Haue mercy vpon mee O Lady, according to the multitude of thy compassions put away mine iniquities; Saue mee O Lady by thy name; It is a good thing to praise the virgin Mary, and to sing vnto her name; Come let vs reioyce vnto our Lady, let vs worship and fall downe before her, saith Bonauenture. t Sing vnto the Lord a new song, &c. u Sing yee loud vnto the Lord all the earth, &c. saith Dauid. Sing vnto our Lady a new song, for she hath done maruellous things; Sing yee

k Psal. 19. 1.

l Psal. 37. 1.

m Psal. 31. ver. 1. 2. 5.

n Psal. 33. 1.

o Psal. 34. 1.

p Psal. 51. 1.

q Psal. 54. 1.

r Psal. 92. 1.

s Psal. 95. 1. 2.

t Psal. 98. 1.

u Psal. 100. 1. 2.

x Psal. 103. 1.
y Psal. 103.
1. 2. 3.

x Psal. 110. 1.

a Psalm. 150.
v. ult.

b Chap. 12.

c 1. Sam. 2. 1. 2

d Dent. 32. 1.
&c.

e Dan. 3. in the
vulg. Lat.

f Luk. 1.

loud vnto our Lady at the earth, and serue her with glad-
nesse, saith Bonauenture. x O Lord heare my prayer, and
let my cry come vnto thee: y My soule. praise thou the
Lord, and all that is within me praise his holy name: My
soule praise thou the Lord, &c. which forgiveth all thine
iniquities, &c. saith David. O Lady heare my prayer,
and let my cry come vnto thee; My soule praise thou our
Lady, which forgiveth all thy sinnes, saith Bonauenture.
z The Lord said to my Lord, Sit thou on my right hand,
saith David. The Lord said vnto our Lady, Good mother
sit thou on my right hand, saith Bonauenture. And to
omit a hundred like speeces, whereas David saith,
a Let every thing that hath breath praise the Lord; Bo-
nauenture saith, Let every thing that hath breath praise
our Lady. Esay in his Psalme saith, b I will praise thee
O Lord, &c. but Bonauenture in his Psalme saith, I will
praise thee O Lady; Behold my Lady is my saluation, I
will trust and not feare; Declare our Ladies works among
the people. Hanna in her Psalme saith, c Mine horne
is exalted in the Lord, &c. but Bonauenture in his
Psalme saith, Mine horne is exalted in our Lady; There
is none so holy as our Lady, she maketh poore and maketh
rich, she bringeth low and exalteth. Moses in the one
of his two Psalmes saith, Hearken ye heauens, &c. for
I will publish the name of the Lord; but Bonauenture
in his Psalme saith, Hearken yee heauens what I will
speake of our Lady, &c. O all yee workes of the Lord,
blesse ye the Lord, &c. said the three children in their
Psalme; but Bonauenture saith, O all yee workes of the
Lord, blesse yee our Lady, &c. Blessed be the Lord God
of Israel; And thou child shalt be called the Prophet of the
Highest, said f Zachary in his Psalme; but Bonaue-
ture

ture faith, Blessed be our Lady the mother of our Lord
God of Israel; And thou Mary shalt be called the Prophet
of the Highest. we praise thee O God, we acknowledge
thee to be the Lord, said Ambrose and Austin in their
Psalm; we praise thee O Lady, we acknowledge thee
O Mary to be a Virgin, saith Bonauenture. whosoever
will be saved, it is necessary before all things, that he
hold the Catholike faith, &c. said Athanasius; but, who-
soever will be saved, it is necessary before all things, that
he steadfastly beleue what concernes the virgine Mary.
And doth not all this prooue, that some of you Ca-
tholiks do in some sort equall the virgin Mary vnto
Christ?

40 *Omnia quæ Dei sunt, Mariæ sunt; quia mater & sponsa Dei illa est:* All things which are Gods, are the virgin Mariæ, because shee is both the spouse and mother of God, saith g a great Rabbin of yours. *And Tot creatura seruunt gloriæ Mariæ virgini, quot seruunt Trinitati:* As many creatures honour the virgin Mariæ, as honour the Trinitie, h saith another. Christ was willing (as i some of your men say) *Paterno principatui quodam modo principatum æquiparare maternum,* that his mothers soueraigntie should in some sort equall the soueraigntie of God his Father. As it is a true proposition, k *Diuino imperio omnia famulantur, & Virg;* All creatures, even the Virgin her selfe, are subiect to Gods command: so is this proposition true, *Imperio Virginis omnia famulantur, & Deus:* All creatures, and God himselfe, are subiect to the virgin Mariæ command. l *Duc Cathedra, &c.* Two Chaires of estate were prepared in heauen, the one for Christ, the other for the vir-

gCrysa. a visi.
142. 10. 1. de veris.
Dsm. lib. 4. cap. 8

h. Apud Bernard
de Busti in Ma-
riali, pars. 12.
fer. 2. de coronat.
Mari. Excel. 10.
i Ibid.
k Ibid.

1^{er} Bern. le Buis
part. 11 sec. 2. de
Aff. imp. vng.
- part. 1.

m Idem ser. 4 de
Assump. ser. 2.

gin Marie. And shee sits by him (as m you say) *et genus humanum babeat semper ante faciem Dei Adiutorium simile Christo, ad procurandum suam salutem*, that mankind may haue alwayes before God an Advocate like to Christ. Were they no Catholickes in whom wee reade these? or, doth it not manifestly herehence follow, that some of you Catholickes haue equalled in some sort the virgin Marie vnto Christ?

a Gabriel Biel,
in exposit. Can.
Mil. Lect 80.
Bernard d. Bussi
in Marialis. par. 3
ser. 3. de Nomi-
nat. Mariae.
Cassand. consult.
sis. de merit. &
intercess. Sancti.
b Chrysost. 4 vi-
suar. 10. 2. lib. 1.
de verbis Dom.
ad filium in
nuptijs, cap. 2.
c Bern de Bussi
lib eis. part. 9.
ser. 2. Assimil. 2.
Sedul. in Apolog.
pro lib. conform.
lib. 3. cap. 17.
d Manuell of
prayers printed
at Doway 1604
pag 304.

so You teach, that whereas Gods kingdome consists of *Iustice* and of *mercy*; God retaining to himselfe the one halfe thereof, to wit, *Iustice*, gave the other halfe, to wit, *mercy* to his mother. You tell vs, b that *velocior est nonnunquam salus memorato nomine Mariae, quam inuocato nomine Domini Iesu unici filij eius*: Men may oftentimes be sooner saued by calling on the virgin Mary then on Christ. You tell vs, c that Saint Francis his Friers who could not get into heauen by the helpe of the red ladder, at the top whereof Christ stood, got easily into heauen by the helpe of the white ladder, at the top whereof his mother stood. d You wish sicke folkes to call vpon the virgin Marie, in assurance that shee will make their entrance into the kingdome of heauen, when otherwise it might be, through the diuine iustice of God, they could not enter in by reason of their iniquities. And the like counsell you giue to others who are in extremitie: for *cum adolescens quidam Lutetiae ad supplicium illud exquisitum & horrendum fidei nomine duceretur, ac palo inspecto subinde exclamaret, Domine Deus habere miserationem mei; magni quidam nominis Theologus male insidens, identidem*

dem increpantis voce & gesta acclamant; Dic, inquit, Maria mater gratia, mater misericordiae, &c. when a yong man was to be burnt at Paris for his faith, vpon sight of the stake, cried, O Lord my God haue thou mercie vpon me; a great Diuine of yours, who rode by on a mule, reprocued him sharply, and bad him call vpon the mother of grace and mercie, &c. as *Cassander* witnesseth. Now this being thus, I desire to know how you can cleare your selues from holding, that the virgin Mary is more merciful then Christ, and that you repose more trust and confidence in her then in Christ?

e Consultas ris. de meritis & intercess. sanct. ca lib. de officio p. vii.

51 It is well knowne that you make mo prayers to the virgin Marie then to Christ: f for shee hath ten Aue Maries of you, for one *Pater noster* that Christ hath. It is well knowne g that your Preachers before their Sermons make their entrance, not with a *Pater noster* to Christ, but with an *Aue Maria* to the blessed Virgin. For, *Omnes predican- ses exordium pro gratia impetranda à salutatione Angelica faciunt*, saith *Bernardinus de Busi*: It is well knowne, that shee hath the honour of receiuing thanks before Christ: for vpon finishing of your books which you publish, you conclude with *h Lass Deo & beatiss ma Virgini, Deo item Iesu Christo: Glo- rie be to God the Father, and to the most blessed Virgin, and to God the Sonne: you giuing prece- dencie to the Virgin Marie before her Sonne, not remembring at all the holy Ghost. And doth not this your so often praying vnto her, and praying to her before her Sonne, and rendring of thanks vnto her before her Sonne, argue that you honour*

f Dowly in his Instr. of Christ. Relig. chap. 8. g Bernard. lib. cii. part. 6. ser. 2. de visitas. Maria.

h Greg. de Valen ad finem collat. Monpel. curtenus ca alijs sup.

her more then her Sonne?

52 It is well knowne, that you haue moe Churches and Oratories which you call by her name, then by Christs; *Non est ciuitas, vel castrum, seu uilla, quæ non habet Ecclesiam vel saltem Capellam aliquã ad honorem virginis Mariæ: immo plures reperiuntur Ecclesiæ ei intitulatæ, quam ad honorem Saluatoris & Sanctorum omnium*: There is not a citie, nor a castle, nor a grange house, which hath not either a Church or a Chappell dedicated to the virgine Marie: yea there are more Churches dedicated to the virgine Marie then to Christ and to all his Saints. It is well knowne shee hath more Holy dayes obserued by you to her honour, then Christ to his: for hee (for any thing I can learne) hath onely these dayes obserued as holy by you, viz. his Natiuitie, his Circumcision, his Ascension, and Corpus Christi, as it is called: but ^k shee hath her Feast of Conception, of her Natiuitie, of her presentation in the Temple, of her Annuntiation, of her Visitation, of her Purification, of her Assumption, her Snow feast, as you call it, besides the Feast of her Espousals, of her Sorrowes, of her Ioyes, and her weekly Saturday feast. It is well knowne shee hath more presents and gifts bestowed vpon her, then Christ hath vpon him. For you decke her Churches and Chappells with gold and siluer, and precious stones; whereas Christs are open to winde and weather. ^m Where shee hath had by Offerings 200 pounds yearely, there Christ hath had some yeares but fīue marks, and some yeares not a pennie. It is well knowne, you go oftener a pilgrimage to her Image, then vn-

to

i Bernard, lib. cit.
part. 6. ser. 2.
part 2. de uisitat
Mariæ.

k Ferris, locutus
Mariæ. Augustæ
lib. 6. cap. 1. &c.

l Erasmi in Colloq
de Peregr Relig.
ergo.
m See D. Mor-
tons Protestants
Appeale, lib. 2.
cap. 12 sect 12.
pag. 242. in marg

to Christs. For in Italy you go by droues to her Image at Loretto; in Liguria you go to Sauona; in Spaine to the mount Serrato; in France to the towne of Cicere; in the Low Countries to Hales; and with vs in England (when it was popish) you flocked to her Image at Ipswich and Wallingham, as *Stapleton* witnesseth: whereas of such flocking to any of Christs Images, wee neither reade nor heare of. And doth not this your intitling Churches with her name, and obseruing of Holy dayes to her honour, and presenting her with such gifts, and running of pilgrimage to her Image so far and so often, fortifie the former conclusion, that you honour her more then Christ?

*n Prompt. Cath.
in festo nar. b.
vitz. p. 195.*

53. *Statuit Ecclesia quod singulis diebus ter pulsentur campanae ad honorem benedictae matris Dei, maxime de mane, & de sero, ut omnes ipsam immaculatam Virginem genibus flexis adorantes venerentur, ac beatificent, &c.* your Church hath ordained that three times a day a bell (which you call your Aue Marie bell) shall be rung to put men in minde of worshipping the virgin Mary, of recommending your selues to her of that thankfulness which you owe to her: but you haue no ordinance for the ringing of a bell in such sort, to put men in minde of worshipping Christ. Your Church hath taught men to pray to the virgine Marie to commaund her Sonne: *Ora Patrem, & iube Filio*: Intreat God the Father, and commaund God the Sonne, was p. an vsuall prayer in many Churches: and so was,

*o Bern de Bassi
in Moride par. 6
ser. 2. de viziis
Marie.*

*O felix puerpera,
Nostra pians scelera,*

*p Cassiod. consil
sit. a meritis
into cess. sancti
& lib de officio
pij vici, &c.*

*In re matris nupera**Redemptori.*q To. 6. Psal. 35.
pag. 481. edit.t To. eodem pag.
456.

And in your q *Bonauenture* Ladies Psalter lately printed, *Coge illum peccatoribus misereri*: Compell him (viz. Christ) to haue mercie vpon sinners, saith *Bonauenture* speaking of the virgine Marie. And in another Treatise of *Bonauentures* making, called *Corona B. Mariæ virginis*, this tormall prayer is to be found: *O Imperatrix & Domina nostra benignissima, in re matris impera tuo delictissimo filio Domino nostro Iesu Christo, ut mentes nostras ab amore terrestrium ad cælestia desideria erigere dignetur*: O noble Em-
presse and kinde Ladie, wee pray thee vñ the authoritie of a mother, and command thy Sonne and our Sauour to turne our hearts from the loue of earthly things, vnto the loue of heavenly. Doth not this your care to see her serued, and the soueraignie which you giue her ouer her Sonne, inforce that you esteeme of her more then of Christ?

(*Mariale lib. 1.
cap. 2. 188. Illy-
rico in casale-
ssium versat. e-
dit. 1608. fol. 36
t Psou 18. 10.*)

54 You tell vs, that *Salomon dicit, qui parum no-
uerat de Maria, t Turris fortissima nomen Domini, ad
ipsam confugiet iustus, & exaltabitur: nolis autem di-
cendum, Turris fortissima nomen Domine, ad ipsam
confugiet peccator, & saluabitur*: *Salomon* who knew
little of the virgin Marie, said, The name of the
Lord is a strong tower, the righteous shall come
vnto it, and be exalted: but we must say, The name
of our Ladie is a strong tower, let the sinner come
vnto it, and he shall be saued. You tell of a souldier,
who did neuer any other good deed, then saying
of an *Aue Marie* when hee rose in the morning,
and another when hee went to bed at euening,
who

(*Discip. de T. p.
de mirac. b. Virg.
Exempl. 57.*)

who *gratia Virginis saluatus est*, was saued by the grace of the Virgine Marie. And you tell vs of a theefe and murderer, who did neuer good deed, but that he fasted Saturday in honour of the virgin Marie, who for that was likewise saued. You tell vs of an yvnthrif, who to get wealth by diuellish means, renounced Christ; and yet because he would not renounce the virgin Marie, was pardoned: and of a gracelesse Gentleman, of whom Christ himselfe complained as of one that crucified him, who yet because he honored the virgin Marie by fasting Saturday, sped well enough. You tell vs of a one who should haue beene condemned by Christ, by reason of his sinfulness, who yet was absolved at the Virgins intreatie, for that he was one of her seruants: and of another that was indeed condemned to hell by Christ; and yet repriued by reason of her importunitie, and afterwards saued. Do not all these tales (ordinarily told in your pulpits) conuince, that your forefathers laboured to perswade the people, rather to trust in the virgin Marie then in her Sonne Christ Iesus? *Multi videntur B. Virginem in maiore veneratione habere quam Christum filium eius*: Many seeme to honour the blessed Virgin more then her Sonne Christ, saith a great man of your Religion; imputing the cause thereof to their simplicitie; but he might more iustly haue imputed it to your doctrine; and the rather, for that hee addeth in the same place, *Quia honor matris redondat in filium*, Prou. 17. *patientiam habet filius Dei de hac quorundam virorem & mulierem simplicitate*: Because the honor of the mother redounds to the ho-

x Ibid. Exempla 97. et Cesar dial. lib. 7. cap. 39. et

Incrisus Mariae Augusti, lib. 6.

cap. 21.

y Discip loco cit. exemo. 96.

z Exempl 99.

a Exempl 98.

b Exempl 90.

c Exempl 98.

d Exempl 90.

e Exempl 90.

f Exempl 90.

g Exempl 90.

h Exempl 90.

i Exempl 90.

k Exempl 90.

l Exempl 90.

m Exempl 90.

n Exempl 90.

o Exempl 90.

p Exempl 90.

q Exempl 90.

r Exempl 90.

s Exempl 90.

t Exempl 90.

u Exempl 90.

v Exempl 90.

w Exempl 90.

x Exempl 90.

y Exempl 90.

z Exempl 90.

H

nour

nour of the child, as we reade, Prou. 17. the Sonne of God beares with the simplicitie of such men and women as honour his mother more then himselfe. For doth not this doctrine affoord good encouragement for such practise?

^a Institutio Christiana ad initium Officii B. Mariæ Virg. Iedeſma.
^b Iedeſma Adrianus Iesuista, lib. de conf. ſſ.
 Bruno in his Treatise of the Sac. of penance, cap. 12.
^c Cap. de 9. es 10 preceptis.
^d Iedeſma, Douly, &c See Deſtence of the Censure, p. 134.
^e Iſtius Chriſt. ſupra cit. Diſcip de Temp. ſer. 143

55 I finde in many of your ^a Catechiſmes, the ſecond Commandement of the Decalogue left out quite : and in ^b ſome of your Catechiſmes, for Remember thou ſanctiſie the Sabbath day, I finde, Remember to ſanctiſie the Holy dayes. And in your ^c Trent Catechiſme I finde the ninth and tenth Commandement lo huddled together, that I know not how it diſtinguiſheth and rankes them; whether it makes, Thou ſhalt not couet thy neighbours wiſe, the ninth commandement, as ^d ſome popiſh Catechiſmes do; or the tenth, as ^e others do. My deſire is you would giue me a reaſon of learning out the ſecond, and of changing the third according to your account, the fourth in ours; and ſuch nimbling of the 9. and 10. together, that you cannot agree among your ſelues which is the ninth, which is the tenth.

^f Radford in his Directory to the truth. chap. 16. p. 115.
^g Nauar. in Enchirid. cap. 11. nu 32.
^h Vincent Bruno in his Treatiſe of penance. chap. 10.

ⁱ Ibid,

56 You teach, that ^f to ſpeake againſt your Pope is a moſt deadly ſinne againſt the firſt Commandement of God: That ^g to deuſe or to procure pictures to be deuſed by others, which may in any ſort be diſgracefull to your Pope or to his Cardinals, or to any of your Popiſh Hierarchie, is a ſin againſt the firſt commandement. That ^h to keepe bookes eiſher of heretickes, or for any other reſpect, forbidden by your Church, is a ſin againſt the firſt commandement. That ⁱ not to detect a man infected with hereſie, to whom he ought (that is not to detect a Pro- teſtant to the Inquiſition) is a ſinne againſt the firſt

commandement. That ^k to diſſwade or hinder any for
entring Religion (that is, in your language, from be-
ing a Monke or a Nunne) is to ſinne againſt the firſt
commandement. That ^l to ſet light by, and not to regard
the ceremonies of your Church, is a ſin againſt the firſt
commandement. That ^m he who is ignorant of the ſine
commandements of the Church, ſins againſt the 1 com-
mandements. That ⁿ he who beleeueth not vndoubted-
ly your popiſh Purgatorie, ſinnes againſt the 1. com-
mandement. That ^o not to beleue what ſoeuer your Ro-
miſh Church beleuen, is a ſin againſt the firſt commande-
ment. That ^p it is an act of infidelitie or hereſie to com-
municate in both kinds. And do you not hereby be-
wray, that you make of no ſins grieuous ſins?

^k Ibid.
^l Brieſe forme
of confeſſion
added to Vaux
his Catech.
P. 225.
^m Polaneus Te-
ſtira indirec.
confeſſ. p. 51.
ⁿ Method confeſ-
in expoſit. Deca-
log. p. 41.
^o Method confi-
tendi in expli.
Dialog. p. 41.
^p impreſſ. Iudg.
An 1549.
^q Exercitiu pie-
ta in. C. Edit.
Colon. 1592.
cap. de uerbo to-
reſte confirmat.
^r q. 5. de pre-
caro orig. Act. 5.
^s Appar. fac.
de bo Patres
antiq.
^t Belar lib. 1. de
uac. cap. 27.

57 Saint Paul ſpeaking of concupiſcence, which
rebelled againſt the law of his minde, Rom. 7. 23.
complained of his hard eſtate, that hee could not
rid his fingers of it, ver. 24. terming it expreſſly ſin,
v. 17. yet your q Councell of Trent denies, that con-
cupiſcence in the regenerate is ſin: and your r Poſſe-
ſſion thinks it not meete, that wee, after the example
of the Apoſtle, ſhould call it ſin. Stealing for need
is ſinne, as appeareth Prou. 30. 9: yet with ſ you,
ſtealing for need, is no ſinne. And do not theſe two
instances bewray, that you make of ſins no ſins? But
your turning the commandements of God into Euan-
gelicall counſels, puts all out of doubt. For though
it be a ſinne, not to obſerue Gods commandemⁿts
yet according to your learning, it is no ſinne, not
to obſerue Gods counſels. ^t Nemo peccat ſi Dei conſilia
prætermittat: ^u Intermittere conſilia nullum peccatum
eſt: ^x Conſilium ſi non ſeruetur, nullam habet poenam

^r Aror. inſtit.
mor. part. 1. 4.
^s cap. 9. 2. quari-
tur.
^t Rega de luſit.
lib. 1. 4. cap. 12.
^u Bellar. l. 6. 2. de
men. ch. cap. 7.

goes for good diuinitie with you. Now that you turne the *commandements of God* into counsels, it is proued by this, that *Resist not euill, &c.* *Loue your enemies: Lend looking for nothing againe: Pray for them which curse you: Let your communication be Yea, yea, Nay, nay.* If thy right hand cause thee to offend, plucke it out, and cast it from thee. Take heed you giue not your almes before men, to be seene of them, &c. Be not carefull: and Care not for to morrow. If any brother haue a wife that beleueth not, if she be content to dwell with him, les him not forsake her: and the woman that hath an husband that beleueth not, if he be content to dwell with her, let her not forsake him: are held by y you, not commandements, but *Euangelicall counsels*. For vpon this ground it followes, that though a man *resist euill*, though hee *loue not his enemies*, though he pray not for them who curse him, though his communication be more then Yea and nay, though hee plucke not out his right eye when it offends him, though hee giue almes to be seene of men, though he be carefull for to morrow, though he leaue his unbeleuing wife who would dwell with him, &c. in all this he sinnes not.

53 *whosoever is angry with his brother vnadvisedly, is culpable of iudgement; and whosoever saith Raca, is worthy to be punished by a Councel, saith our Sauour, Mat. 5. 22: yet vnadvised anger, and Racaing of a mans brother, are but veniall sins with z you. Foolish talking and iesting, which are things not comely, saith S. Paul, Eph. 5. 4. yet they are but veniall sinnes with a you. Of euery idle word that men shall speake, they shall giue an account thereof at the day of iudgement, saith our Sauour*

y See Ioh. de Com-
bis in compend.
Theot. lib. 5. cap.
70. et Iudolph.
de vita Christi,
part. 2. cap. 12. et
Agorius part. 1.
lib. 5. cap. 2. et
Eollor. lib. de ma-
trimony, cap. 12.

z Ioh. de Rada
2. par. c. vii. Theol.
huic The. et Scu-
rum, con. 17.
A. 1. 2.
a libid.

Saujour, Mat. 12. 36. yet idle words are but veniall
 sinnes with b you. Flattery, from which the Apostle
 cleareth himselfe as from a foule fault, 1. Theff. 2. 5.
 is but a veniall sinne with c you. * Continuall haunting
 of Tauerne or Ale-house, noted by the Apostle as an
 heathenish sinne, 1. Pet. 4. 3. is but a veniall sinne with
 d you: no nor yet e drunkennesse it selfe, which is
 condemned by the Apostle in the same place. The
 prouoking of wife & children to anger, which the A-
 postle forbids, Col. 3. 19. 21. is but a veniall sin with
 f you. Though wereade Psal. 5. 6. that the Lord shall
 destroy them that speake lies; yet lying, prouided it be
 but in a meriment, is no more then a veniall sinne
 with g you. Yea some kinde of periury, and cursed
 speaking, though cursed speakers be h excluded the
 kingdome of heauen expressly, and periury in gene-
 rall condemned, Mal. 3. 5. are but veniall sinnes with
 i you. If a boy rob his father but of little summes of mo-
 ney; if he steale pins, points, bowles, or such small things
 from his companions, he sinnes but venially in k your o-
 pinion. Prouided a man heare a Masse on the Sabbath
 day, he may spend the rest of the day in hawking, in
 hunting, in skirmishing, in iussing, in tourneying, in
 bowling, in carding, in dicing, in dancing, in going
 to playes, or any such like idle exercises, and not sin
 at all, as l some of you say, or at m most but venial-
 ly. To manage a mans owne estate wickedly, by spend-
 ing wastfully, or sparing miserably: to play the glutton, to
 exceed in apparell, to spend the time idly, to pray reche-
 lessly, to brag of himselfe insolently, are but veniall sins
 with n you. For one woman to call another woman
 whore, or theefe, or what euer comes first to her tongues

b Aror. insit.
 moral lib 4. c. 9.
 7 quatuor.
 c Dist. 25. vnum
 orarium.
 * Drinkings.
 d Dist. 25. vnum
 orarium.
 e Foulement. in
 cent. loq. part. 1.
 cap. 6.
 f Dist. 25. vnum
 orarium.

g Eonahent. loco
 citato.
 h 1. Cor. 6. 10.

i Dist. 25. vnum
 orarium.

k Aror. insit. loco
 supra citato.

l 1. let. in sum.
 lib. 4. cap. 24.
 m Natus in tem-
 porali cap. 13.
 n. 13.
 o Aror. lib. 4. c. 9.
 8. quatuor.

end : for seruants to miscall & raile one on another, is but a veniall sinne with o you. For a man in his surie or choler to play any impious or desperate part, to reuile God and his Saints, is but a veniall sinne with p you. And doth not this argue your Religion to be a licentious Religion, which of such practises makes but peccadilloes?

59 It is a foule sin for subiects to rebell against their Soueraignes, Rom. 13. 2. yet you commend rebellion in subiects. u your Colledge of Iesuites at Salamanca in Spayne, concluded the seuenth day of March, Anno 1620. That the Papiſts in Ireland might fauour the Arch-traitor Tyrone, *idque magno cum merito, & spe retributionis æternæ*, very meritoriously, and with hope of heauen. And in Lewis of Bavaria the Emperour his dayes, they who rebelled against him, x were called by your predeceſſors, *Ecclesie filij, & vere fideles*, your Churches white sons and truely faithfull; whereas they who stood with him, were called *Hereticks* and *Schismaticks*.

It is a foule sinne to use vaine repetition in prayer, Math. 6. 7. Yet you commend your Iesus Plalters, wherein you repeate one prayer 150 times.

To beleene lyes seemes a foule sin : for God threatneth such as he resolues to damn, *to send them strong delusions that they should belecue lyes*, 2. Theſſal. 2. 11. yet you hold the beleenuing of lyes to be meritorious in some persons. For, *Si rusticus circa Articulos credat suo Episcopo proponenti aliquod dogma hereticorum, mereatur in credendo, licet sit error*: If a country fellow belecue the Bishop of his Diocesse preaching some hereticall point against an Article of his faith, hee

merits.

o Toler. in sum.
lib. 5. cap. 9.

p Ager lib. 4.
c. 9. 7. quæstio.

u W. C. in his
Reply to f. Parsons
libel, printed
An. 1603,
fol. 66.

x Masil. Tit. 1. u.
reſponſor pario,
pars 2. cap. 26.
p. 366.

merits in beleeuing him, saith y Tolet. And do not y *In sum. lib. 4. cap. 3.*
these foure instances proue, that you make of sinnes
vertues?

60 You take vpon you to forgiue sins to com-
mit: which is proued by this, z that the Abbot of *z Caxton. in hist. Anglie. lib. 106. Ma-
ior. de gustis Scoto-
rum. 4. cap. 3.*
Swines-head absolued a Monke who acquainted
him with his purpose of poisoning King Iohn with
a pot of Ale, before the Monke poisoned the King.
And by the testimonie of the Germaines: for in
their grieuances exhibited to Charles the fift, they
complained, that the pardoners perswaded the
people they could pardon *noxas prateritas aut futu-
ras*, both faults past, and faults to come. And as
much may be gathered out of Sigismonds the Em-
perours words at the Counce'll of Constance, who
speaking against dispensations, said thus: b *Legimus
Christum Petro potestatem duntaxat relaxandi peccata,
non admittendi de disse:* Wee reade that Christ gaue
Peter onely power to remit sins, but not to commit
sinnes. For it is plaine by this, that the Peters of his
dayes tooke vpon them to dispense with such as had
a mind to sin. But most directly is the point proued
by c *Martinus Alphonfus Vinaldus*, that great famous
Spanish Doctor: for in him we reade, *Quod papa ha-
bet omnimodum potestatem in omnes Christi fideles, tam
quoad commissas, quam quoad committenda crimina ab-
soluenda:* That the Pope hath all manner of power
ouer Christs people, to absolue them as well from
all crimes to commit, as from crimes committed.
And by our most d noble King, who protesteth that
he hath seene with his owne eyes two Authentick buls,
both of them pardoning sin as well to come, as by past.

a *Gramm. Nat. German. 2. articu-
men. 3.*

b *Ioh. Episc. Che-
mansis Omnia Le-
cles. cap. 19. de
Indis. sit Rom.
Curia. sect. 13.*

c *Candelab au-
rouen. tit. de abso-
lut. nu. 28. Edit.
Brixia, 1595.*

d *In his Medi-
tation vpon the
Lords prayer
pag. 58. 59.*

61 You

Gl' in 22. 7. 2
Quodam rem.

b. Azor. inflir.
moral. pars. 1.
lib. 12. cap. 6.
3. queritur.

c. Extra. 10b. 22.
de voto & voti
redemp. c. Antiq

d. Tho. Aquin.
cōment. in Tit. 1.

e. In cap. Quia
circa Extra. de
bigamis.

f. Bellar. lib. 2. de
Monach. cap. 30.

61 You a confesse, that Mariage was instituted by God in Paradise, not onely for increase of mankind, but for preuenting fornication. And yet you b teach, that a solemne vow (by reason of the Churches constitution) makes a nullitie of mariage following after it. Now I desire to know, with what honettie the Church can repeale or make voyde the nstitution of God by any constitution of hers. For you know there is a text, *Those whom God hath ioy-
ned together, let no man put asunder.* Your c Glozer acknowledged, that *admiranda res videtur esse ista*, this might seem a strange thing: but for satisfaction of such as thought it strange, he could giue no better answer, then *that the constitutions made by the Church, are made by your Pope; and that your Pope, not being a pure man (which I easily beleue) all was well enough.* But cannot you giue me a better?

62 You d confesse, that *he is more capable of Orders among you, who hath kept two whores, then hee who hath married one widdow or two wines.* And if this be thus, may we not say with another of your c Glozers, *Nota mirabile, quod plus habet luxuria quam castitas*, obserue a strange thing, whoredome hath greater priuiledge then chastitie.

63 You f confesse, that *your votaries breake their vowes of chastitie if they marry, but not if they keepe whores.* Now I would know of you, whether this doth not argue plainly, that your Votaries chastitie consists in *not marrying*, and not, *in not whoring*? Your Friers, your Priests may lie with a hundred Nunnes, and keepe for all that their vowes of chastitie, if this be so.

F 64 By your Religion, g *It is lesse euill in him that* hath vowed chastitie, so whore, then so marry. h *Marriage of them who haue vowed chastitie, is the worst sort of in-* continencie. i *They sin more grievously by marrying, who* vowed chastitie before, then if they played the Sodomites, or vsed the sin of bestialitie, according to your diuinitie. Your Popes (as good writers witnesse) haue been k creators of stewes, and l haue made great profite by the stewes. Your Cardinals haue been m frequen- ters of the stewes: your Doctōrs haue defended the stewes: your o Bishops haue licensed Priests for a cer- taine summe of money to keepe whores: and your p Officials for money haue licensed married wiues in their husbands absence to play the whores. *Adul-* tery is reckned by q your men, *inter minora crimina*, amongst the peccadillos. And as for Fornication in Priests. r *Communitur dicitur, quod pro simplicis forni-* catione quis deponi non debet, cum pauci sine illo vitio inueniantur: The common opinion amongst you is, that no Priest should be depōsed for it, because there are but few Priests who are free from it. I am ashamed to speake of f him, who in Italian verses commended the sinne of Sodome: though your Pope made him Archbishop of Beneuentum. Doth not the rest proue your Religion an vncleane Reli- gion, and that you haue little cause to brag of your chastitie?

65 By your Religion, r the Images of Saints are to be worshipped with Processions, *Genu flexioni-* bus, *inclinationibus*, *charificationibus*, *deosculacionibus*, *oblationibus*, *luminarum accensionibus*, & *perigrinatio-*

g *The Aronder in Conc. Oxon. septe Lindwood consil. pro vinc lib. 5. xii. de hares cap*

g *Coffer. in En-* chin. cap. 17. de
Celebati. sacra.
propo. 9.
h Rhen. Annot.
in 1. Cor. 7. 9.
i See Hassennul-
ter histur. Iesuite.
ord. nis. cap. 10.
k Erasim. de langu.
l Cornu. Agrippa
de vanis sciēt.
cap. 64.
m Ibid. & Sanfo-
nius de guber-
nat. regu. & re-
sumptib. lib. 11.
cap. de Iud. Ma-
rsciano. & Sol-
dan.
n Peter Martyr
comm. in Iudic
cap. 16.
o Harding Anf.
to the Apolog.
Iesuits at Wil-
biach. Spauing
disconle. p. 13.
p Agrippa loco
sup. cit. & Gra-
mann nationis
Germani. nu. 91.
q Agrippa loco
citato & Gra-
mannen 96 nati-
onis German.
r Cap. Est. Cle-
rici Extra de
Indicijs.
1 D. 81. Maxi-
milianus in
Glossa.
1 Iuben Casa.
Nullus.

nibus,

u *Ibid.*

2 Exod. 12. 20.
Austin de Cinit.
Dei lib. 10 cap. 4

y *Hore B. 172.*
impress. Paris. in
4. An. 1526. fol.
62. 63.

2 *Lib. 1. sue. Ce-*
tem. cap. 76.

*The English
 is Ios. Ha. 3. in
 his diluallue
 from Poperie,
 prebexed in his
 booke intitled,
 The peace of
 Rome.

nibus, by kneeling vnto them, by bowing the bodie towards them, by incensing of them, (that is, sacrificing vnto them, as u *Lindwood* expounds the word) by kissing of them, by offering gifts vnto them, by setting vp candles before them, by going in pilgrimage vnto them. Now I would know why you should not be held Idolaters for this, seeing sacrificing to any thing but God onely, hath bene alwayes x reputed idolatrie ; and the burning of incense to any thing, hath bene alwayes held sacrificing :

66 I haue seene a y prayer of yours, which (as the *Rubricke* saith) was shewed vnto Saint *Austin* by reuelation of the holy Ghost ; and of which you giue out, that who weareth it about him, shall not perish in fire nor water, neither in battell, nor iudgement, nor shall die sudden death, nor be poisoned with venome. And I haue seene certaine verses which your Pope *Vrbau 5.* sent with three *Agnus Dei* to the Emperour of Greece, running thus :

Balsamus, & munda cera cum chrysmatis vnda,
Conficiunt Agnum quod munus do tibi magnum.
Fonte velut natum, per mystica sanctificatum,
Fulgura de sursum depellet, omne malignum,
Peccatum frangit, ut Christi sanguis, & angit.
Pregnans seruetur, simul & partus liberatur.
Dona defert dignis virtutem destruit ignis :
Portatus munde, de flagitibus eripit vnda.

Balsam, and pure water, and chrysme licour cleere,
 Make vp this precious Lambe I send thee here.
 All lightnings it dispels, end each ill sprite,
 Remedies sinne, and makes the heart contrite:

Euen

Even as the blood that Christ for vs did shed :
 It helps the childbed paines, and giues good speed
 Vnto the birth : great gifts it still doth win,
 To all that weare it, and that worthy bin :
 It quells the rage of fire, and cleanly bore,
 It brings from shipwracke safely to the shore.
 Now I desire to know (not how your Pope can be
 excused from blasphemie, in ascribing as much to
 his Lambe, as to the Lambe of God; for I know that
 passeth your skill, but) how your Church can be ex-
 cused from sorcery ?

67 Some of your Painters picture Christ and
 Simon of Cyrene carryng the Crosse of Christ
 ioyntly : but (as a *Insenius* proueth well) they car-
 ried it severally. Christ one part of the way; and Si-
 mon another part of the way; whereby it appears
 it was farre from a cart loade : yet you tell vs of so
 many peeces of it, in so many places, as that you
 cannot deny, but that at this day it would fraught
 a shippe of three hundred Tunne. Now I desire to
 know, how it, being insensible, of lesse then a cart
 loade, is become a ship loade; especially seeing for
 the first three hundred yeares after Christ, no body
 discerned any growth of it yea no body regar-
 ded it?

68 ^b Some of your Crucifixes represent Christ
 nlsed vpon the Crosse with three nailes, some with
 foure; of moe nailes then foure, wee neither reade
 in your Lay mens book; nor in your Clergy books:
 yet there are a number of nailes shewed in diuerse
 places, which are sayd to be of the nailes where-
 withall Christ was nayled vnto the Crosse. Now I

a Concord. Euan.
cap. 143.

b Baron. Annot.
to. 3. ad an. 326.
ms. 52.

desire to know, how they being but foure at first, are come to so many now; especially considering both *Ruffinus hist. lib. 1. cap. 8.* and *Socrates hist. lib. 1. cap. 13.* and *Theodoret hist. lib. 1. cap. 18.* testifie, that *Constantine* made bridles of some of them, and an helmet of the rest of them: and that *c Gregory Turonensis* who relates the matter a little differently, affirms, *Helena* her selfe to cast one of them into the Sea, to make it safely navigable. Did that which she cast into the sea, *spawne* thinke you, that wee haue such a *frie of Nasles*?

69 You d kcepe a solemne feast in honour of the Crosse whereon Christ dyed, though Christ was most despightfully vsed thereon. Now I desire to know, why you keepe not rather a solemne feast in honour of the Assie whereon Christ rode into Ierusalem, (seeing he was royally vsed when he rid vpon the Assie?

70 You f teach, that the Crosse of Christ is to be worshipped *ratione contactus*, because it touched the body of Christ. Vpon which ground would it not follow, thinke you, that if the woman who was cured of the bloody issue, *Luk. 8.* were living, shee must be worshipped? and the multitude too, who at the same time *thrust him*, and *trad vpon him*? Would it not follow, that *Iudas* who kissed him; and the other sonnes of *Belial* who buffeted him; and all the ground wheron he trod both in *Ægypt* and in *Iudea*, ought to be worshipped in like manner?

71 I reade in your bookes, that *a Nothing can enter into heauen, which is not purifed to the poynt: No thing*

e De gloria Mar-
tyr lib. 1. cap. 6.

d May 3.

e Math. 21.

f Beller. lib. 2. de
Imag. cap. 27.

g Allen in his
defence of Pur-
gatorie, chap. 6.

thing can stand in Gods sight, that hath any blemish of sin, any spot of corruption, any remnant of infirmities. And I reade likewise, that vpon this ground you maintaine, that many mens soules go to purgatorie to be purified to the point, that afterwards they may haue entrance into heaven. Now seeing you confesse, that ^b mens bodies sin against God as well as their soules; and ^c that sinne hath wrought in the body great filth and feeblenesse: I desire to know why you do not maintaine that mens bodies go to Purgatorie to fit them for heaven, as well as mens soules? Mee thinkes, it should be as vnseemely to see a filthy, a feeble, a corrupt body, as to see a sinfull soule in heaven.

^b Michael. Episc.
Mersburg. in ca.
teeb. conc. 11. de
Symb. Apost.
^c Allen loco cit.

72 You tell vs, that ^d Purgatorie is onely for those soules which are not perfectly purged in this life: and yet you tell vs, that ^e many mens soules, whose sins are forgiven in this life, goe to Purgatorie. Now I would know, how these two tales can stand together. For as sin defiles the soule, so forgiveness purgeth it. That soule, whose sinnes are forgiven, is perfectly purged. And therefore if your Purgatorie be onely for such soules as are not perfectly purged in this life; it seemes to me, it cannot be for those soules whose sinnes are forgiven in this life. But if you meane to giue me full satisfaction herein, you may not mocke mee, by distinguishing, that in sinne two things are to be considered, viz. *Culpa & pena*, the fault, and the punishment of the fault: labouring to make me belecue, that though the fault be remitted, yet the punishment remaining, there is matter enough for Purgatorie to worke vpon. For I would haue you

^d Bellar. lib. 2. de
Purgat. cap. 1
^e Idem lib. 2. de
Purg. cap. 2.

f Bonaventur in
Censilog. part. 2.
sect. 2. Bellar. lib.
1. de miss. gras.
cap. 14.

know, that I know well, it is the fault of sinne, and not the punishment of sinne, which defiles the soule. *f Omnis pena, in quantum pena est, iusta est, & a Deo :* All punishment considered as punishment, is iust, and from God. And it is absurd to say, Punishment is purged with punishment.

i Maldonat. to. 2.
de penit. cap. de
Indulgent. q. 6.
pag 201.

73 I reade in your bookes, that your Pope for deliuering of soules our of Purgatorie, prescribes sometimes no more but the saying of a Masse at such an Altar in such a Church, or the saying of a Pater noster twice or thrice &c. Now I would know, with what iustice God can keepe him in such horrible torments as you say are in Purgatorie, for the want of saying of a Masse, or two or three Pater nosters, whom in mercie he meant to deliuer vpon the saying of a Masse, or two or three Pater nosters? One of your Iesuites affirmes confidently, that *i Deus esset profecto crudelissimus, si propter unam orationem Dominicam qua non diceretur, animam pro qua fudit sanguinem suum detineret in tantis tormentis :* God might iustly be reputed cruell, if for want of pattering ouer a Pater Noster, hee would keepe any soule, for which he shed his blood, in such toments as are in Purgatorie.

k Vinald. incan-
delab. aurco iis.
de satisfac. nu.
17. edit. Brix.
Anno 1595.

74 I reade in your bookes, k *Solum Deum nosse quæ sit iusta penitentia,* that God onely knowes how long any sinne deserues to be punished in Purgatorie; though I some take vpon them precisely to set downe, that euery sinne deserues as many yeares Purgatorie torments, as there are dayes in seauen yeares, viz. 2555. And yet I reade that your Pope grants Indulgences in this manner: *Qui hoc vel illud*

l Disiip. de Temp.
ser. 156. D.

fecerit,

fecerit, liberabit animam unam à Purgatorio: He that doth this or that, shall deliuer a soule out of Purgatorie: Now I would know, how your Pope comes to know, that soules are so neere the time of their deliuerie, that the doing of this or that will suffice to make euen for the remainder of their punishment? or rather, whether you be not of my mind, that the Pope in granting such Indulgences playes the *K.* and the people in making reckning of them play the *fooles*. The Iesuite aboue cited, ^m disputing the question, *An Papa vel Episcopi possint animas liberare à Purgatorio* : whether the Pope or the Bishops haue power to deliuer soules out of Purgatorie, resolues they haue, provided, *cantum pro illis suffragiorum prescribunt, quantum necessarium est ut liberentur: sed tamen neque possunt, neque debent uti hac forma, Qui hoc vel illud fecerit, liberabit animam unam à Purgatorio: quia nemo illorum scit quantum debeat per arum illa anima quæ liberanda est, ut iudicare posset satis esse illud suffragium quod præcipit ad liberandam illam: concluded thus, Cum autem hoc ignoret, non potest nisi temere dicere. Qui fecerit hoc liberabit animam unam* ; which is in effect as much as I say.

^m Maldonar. locu
supra citato.

75 I reade in your bookes, that as in the old Law there was an *Treasurie* to keepe money in for the vse of the poore ; so now their is in the Church a *treasurie* to keepe spirituall commodities in for the vse of such, who hauing their sinnes forgiuen them are yet liable to great punishments, either here or in Purgatorie. Which spirituall commodities are raised (as p you tell vs) of the surplussage of Christs

^m Luk. 10.

^o Zechias de
Indulg. & Indul.
cap. 1. v. 6.

Bellarmin. lib. 1. de
Indulg. cap. 2.

suffe-

sufferings; and of the surplussage of other holy persons, such as *Iob, Elias, Elizeus, Esay, Jeremy, Ezekiel*, and other of the Prophets, the virgin *Mary, Iohn Baptist*, &c. For Christ suffered more then he needed; and many holy persons suffered more then their sinne deserued, q as you say: & which, *Ne inanes & sine fructu essent*, lest they should be thought to haue been suffered idly and to no purpose, are reserved for the use aboue said; and are to be disposed by your Pope, whom you make the *one onely Lord Treasurer* thereof: he by his Indulgences may communicate more or lesse of them to whom hee thinks good. Now in as much as you confesse withall, that *Christs sufferings* are of themselves *sufficient* to make satisfaction for the temporary punishment of all men, as well as for the eternal, and yet not exhausted: I would know, why the *sufferings of the Saints* should be ioyned to them? and whether it be not absurd to hold, that any part of *Christs sufferings* were *inanes & sine fructu*, idle and to no purpose, as holy mens? and how it came to passe that such a masse of treasure arising from holy persons in the old Law, the Priests of that time could make no vse of it, but left it vntouched for your Pope?

76 I reade in your bookes, & that diseases of the body are temporall punishments of sin: and that u your holy mother the Church pardoneth exceeding often and much, all or great parts of what punishment temporall soeuer due or deserued, either in this world or in the next. Now if your Mother hath power to doe so, I desire to know, why shee cureth not by her Pardons, the
Ague fits,

q *Zechius loco citat. nu. 5.*
 r *Bellarmin. lib. de Indulg. cap. 4. ad ob. 3. et 4.*

1 *Solus Papa habet claves huius obsecuri. ob. de Combin. in compend. Theol. lib. 7. cap. 6.*

r *Bellar. de amiss. grat. lib. 6. ca. 12.*
 u *Rober. Annos. in 2. Cor. 3. 11.*

Ague fits, the Strangury, the Stone, the Gout, where-withall manie of her children, her best be'loved children, her Cardinals, her Popes, are oftentimes afflicted?

77 I reade in your bookes, x *that your Pope hath* x Anon part. 2. iii. 22. cap 5. 1625.
power to emptie Purgatorie at once. And if the saying of a *Masse* or a *Pater noster* will helpe to emptie it, as you haue borne men in hand heretofore that it will; I would know how you can excuse your Popes from vnspcakable *vncharitablenesse* and *hard heartednesse*, in that themselues say no moe *Masses* and *Pater nosters* for Christian soules then they doe, nor set moe of their Priests on that worke. I doe not doubt, but if such commodities would redeeme soules, the *Carmelites* should haue no cause to brag of their priuiledge, viz. y *That none of them shall lie* y Ties Caruel. infra. Paris. 1601. relie Moulins in the defence of the Cathol. faith. Artic. 21.
linger in Purgatorie then the Saturday following their death: for the Pope might deliuer euerie man the same day he died.

78 I reade in your bookes, z *that your Bishops* z Fore b King. ad vsu sum Sarum. in 16. p. 206.
may absolue from *blasphemy*, from *heresie*, from *per- iurie*, from *sorcerie*, from *Sodomitrie*, from *incest*, from *bestialitie*, from *murther*, and from such like sinnes: but they may not absolue him *that strikes a Clergie man, That falsifieth the Popes letters, That saith Masse in an unhallowed place, That buries an excommunicate person in the Church or Church-yard, &c.* These are *Papall cases*. The *absolution* from these is referred to your Pope. Now I would know, why they should be denied the lesser, to whom the greater is granted? It is written, a *Rabbini granius ple-* a Sixt Senens. Bibl sanct. lib. 2. verbo Traditione.
ctendos esse eos, aint, qui contradicunt verbis Scriba-

rum, quam verbis Mosaiticæ legis: that the Rabbins say, They deserue more grieuous punishment, who transgresse the ordinances of the Scribes, then they who transgresse the ordinances of Moses. And doth not this your reseruing of *Papall ordinances* to your Popes hearing, suffering ordinarie Bishops to dispense with the breaches of Gods ordinances, argue your kin-ship to the Iewish Rabbins?

79 They who knew your practises better then I doe, haue written,

b *Erasm. scholys in epist. ad episc. Basil. de delictu ciborum, nu. 29.*

b *Qui gustauit ouum, trahitur in carcerem, cogiturq; de heresi causam dicere: qui totam diem Dominicam vacat temulentia, scortis & aleæ, audit bellus homo*: such as eate an egge on a fasting day, are imprisoned by you, and called in question vpon suspicion of heresie; whereas they who spend the whole Lords day in drunkennesse, in whoring, in dicing, are accounted good fellows.

c *Gerson 3. pars. operum Tit. de directione cordis, confid. 30.*

c *Seuerius punitur quandoque Monachus sine cuculla incedens, quam adulterium aut sacrilegium committens*: A Monk walking without his cowle, is more rigorously dealt withall, then if he were guiltie of adulterie or sacrilege. And in generall, *d* *Gravius plectitur agens contra unum Papæ decretum, quam delinquens contra diuinum preceptum & Euangelium*: He who offends against the Popes law, is more seuerely punished then he who offends against the law and the Gospel. And doth not this shew, that as *e* the Scribes and Pharisees, so you make void the commandements of God for your traditions?

d *Ibid. es Ferus comment. in Math. 15.*

a *Math. 15.*

f *Hora b Virg. secundum vsu Sarum in 4. im-press. Paris. An. 1526.*

80 I haue a fbooke of yours, wherein there are many pardons granted vpon the saying of certaine prayers, some for *scores*, some for *hundreds of dayes*, some

some for hundreds, some for thousands of yeares: among which there is gone for 1000000 yeares; and another promising as many yeares of pardon as there are bodies buried in that Church-yard where the prayer is said, which may amount to a numberlesse number; though perhaps not to so manie as pope i Silvester granted to the Church of S. John Laterans, who at the hallowing of it, granted so many yeares of pardon thereto, as there fell drops of water that day, albeit neuer man saw a greater raine then fell that day. Now I would know of you, why anie man should trouble himself with saying of those prayers which haue *pettie pardons* of days, or some hundreds of yeares assigned them? Mee thinkes it were enough to say that prayer which hath 1000000 yeares of pardon, and the other Church-yard prayer, which comes to a *memo se it*, and to let the rest sleepe in the decke.

^g Fol. 66.
^h Fol. 144.

i Treatise of diuers matters concerning London. Chap. Of the whole Pard. ns of Rome, granted by diuers Popes

81 You^k teach, that Auricular confession is necessarie, to the end that your Priests hauing power to binde and loose, to remit sinnes and to retaine them, may the better know whom they should binde, whom they should loose: whose sinnes they should, remit, whose sinnes they should retaine. And indeed it is plaine by Scripture, that Priests (as you call them) haue equall power to binde and to loose, to remit sinnes and to retaine them. But this is it that I mauell at, and wherein I desire to be satisfied by you, why if confession be so necessarie for the two foresaid ends, we seldome or neuer heare of any who come to be confessed, whatsoeuer their sinnes are, who are bound by your Priests, whose sinnes are retained; but that all go away loosed, all get *absolution*.

k Michael, episc.
Mersp. in catech.
Cathol. concione 60.

l Math. 16.
Ioh. 20.

in Mar. in Man
pralud. 9 nu 8.
o Rhem. Annot.
Rom. 1. 32.
p De pœnis &
remiss. c. Omnis
ritus, ne secus,
in Glossa.
q Azor. insit.
moral. part. 1.
lib. 4. cap. 8.
9. q. m. ritur.
1 Ibid. 6. q. m.
ritur.
1 Bonavent. in 2.
d. 42. A. 2. q. 2.
ad vii.
1 Franc. 2. victor.
in suis Sacram.
de pœnit. m. 1 10
u Bellar. lib. 2. de
Purg. cap. 1.
2 Discip. de Tēp.
ser. 165. B.

82 You teach, that innumerable sinnes are veniall, that is, o pardonable of their owne nature, p such as wee need not make confession of, q such as for which a man deserues not to be called a sinner, r such as make no breach of friendship betweene God and vs; such as God (according to some of your Doctors) is not displeased with; t such as may be pardoned in this life by a knocke of the breast, by the Bishops blessing, by the holie water sprinkle, by saying a *Pater noster*, &c. And yet you tell vs, that if these sinnes be not pardoned in this life, u the delinquents shall go to Purgatorie, where the paine is so intollerable, that a x good fellow who had lyen there thirtie yeares, hauing it in his choise, whether he would lie there one day longer, or returne to the earth, and be bound for an hundred yeares together to walke vpon sharpe iron nailes which should pierce his feete, and to eate nothing but bread baked on the imbers, and to drinke nothing but vinegar mingled with gall, and to weare nothing but that which was made of Camels haire, and to lie vpon the bare earth, with a stone vnder his head in stead of a pillow; made choise to abide all this rather then to abide in Purgatorie one day longer. Now I desire to know what the reason might be, that God in the next world should torment his friends in so horrible maner, whom he would haue quit from blame in this world for a thing of nothing?

v Illyricus de
sectis, &c. Pa-
gib. p. 219.

83 A y Gentleman of Germanie paid a yearelie annuitie out of his lands to a Monasterie not farre from him, bequeathed by his father, to the end that

the

the Monkes therein should pray for the deliuerance of his fathers soule out of Purgatorie. Now in pro-
cesse of time, the Gentleman vnderstood that the
Monkes of that Monasterie bragd much of certaine
Indulgences which they had lately procured, affir-
ming, that whosoever would buy them of them,
might deliuer out of Purgatorie what soule soeuer
they desired. Hereupon the Gentleman pretending
great care to free his fathers soule from Purgatorie,
made offer of a good large summe of monie, vpon
condition they would make him good assurance
that by those Indulgences his fathers soule should
be indeed deliuered. The Monkes sweare hee need
not doubt hereof, for it was certaine hee should be
deliuered: yet for his better securitie, they procure
it to be confirmed vnder the seale of their Monaste-
rie and of their Order, and cause it to be subscribed
with their owne hands and the hand of their Gene-
rall, that by the purchase of those Indulgences his
fathers soule was vndoubtedly deliuered out of Pur-
gatorie. With these assurances the Gentleman de-
parted. And when the Monkes, vpon his fathers *An-*
niuersary day came vnto him for their Annuitie, he
denied the paiement, because his fathers soule was
deliuered by the Indulgences which they sold him.
With which answer the Monks were discontented,
and complained of the Gentleman to the Bishop;
who gaue iudgment that the Gentleman must con-
tinue the paiement of the Annuitie: to which iudge-
ment the Gentleman refused to stand. My desire is,
you would deliuer me your opinion, whether the
Bishop had better reason to giue such a iudgement,

or the Gentleman to refuse the iudgement?

*2 Illyricus loco
citato, & Lau-
terus de sp. Chris.
pars. 2. cap. 13.*

84 A country fellow was wont in meriment to say, That hee was verily perswaded there were but a few soules in Purgatorie, or rather none at all. For which hee was at length called in question by the *Inquisitors*. Now he confessed that he had often said so, and thought he had good prooffe for it. For (quoth hee) you, and such you are, teach vs, that none go to Purgatorie but penitent Christians, who haue not in this life fully satisfied for their sinnes. And you teach vs withall, That euerie Masse deliuers one soule (at least) out of Purgatorie: and that the first Masse of euerie Priest deliuers fifteen soules: and that innumerable soules are deliuered by Indulgences. Now we all know, that in euerie village and towne, there are more Masses said euerie day then there dies penitent Christians. And how then is it possible that there should be anie soules in Purgatorie? Was not this case pretillie argued?

*a Chemnic, in
Exam. pars. 4.
tit. de Indulg.*

85 *a Terelius* the Pardoner bragd he could forgive sinnes to come and past. Hereupon a Germaine gentleman procured of him a pardon for a sinne to come, and afterwards robd the Pardoner as he passed thorow a Forrest, professing that that was the sinne for which he procured the pardon which he bought of him. Did not the Gentleman serue the Pardoner right?

*b Bellar. lib. 3.
de Eccles. cap. 2.*

86 You *b* define your Church, to be a *companie of men professing one faith, under one head, to wit, the Pope*. Whereupon it must needs follow, (must it not thinke you?) that when you haue *no Pope*, you haue *no Church*. Now after the death of euerie Pope, there

is a time wherein there is no *Pope*. Your Chaire stands emptie, sometimes many dayes, sometimes many yeares. And doth it not thereon follow, that after the death of euerie of your Popes, there is a time wherein you haue no Church?

87 You brag as much of the *name of the Church*, as the *iewes* of olde did of the *Temple of the Lord*. ^{e Ier. 7. 4.} At euerie other word (almost) the *Church* is in your mouthes. And if your champion ^{d Rer. 3.} *Campion* lie not, *Audito Ecclesie nomine hostis expalluit*, Wee no sooner heare of the name of the Church, but our hearts faile vs. Now I pray you of all loues tell, what you meane by the *Church*, when you say, the *Church* is ^{c Gretzer. tract. de agnoscend. Script. canon. cap. 4. col. 1888.} *Iudex omnium controuersiarum*, Iudge of all controuersies; and that *Infallibilitas uerbi Dei ex Ecclesia testimonio pendet*, The infallibilitie of the word of God depends vpon the Church: and that we must heare the Church. Are you of *Gretzers* mind, who saith, that in these particulars, *per Ecclesiam intelligimus Romanum Pontificem*, By the Church we meane the Pope? If so, much good do you with your *Church*; I had rather be of a poore *Chappeltrie*, then one of your *Church*. ^{f Idem lib. citat. cap 6. col. 1905. et defens. Bellar. lib. 3. cap. 10. col. 1450.}

88 It is said, that all you Priests take this oath: *Ego N. sacram Scripturam iuxta eum sensum quem tenuit & tenet sancta mater Ecclesia, cuius est iudicare de uero sensu & interpretatione sacrarum Scripturarum admitto; nec eam unquam nisi iuxta unanimum consensum Patrum accipiam & interpretabor*: that is, I such a one, do take the holy Scripture in that sense, which my holy mother the Church, whose dutie it is to iudge which is the true sense of Scripture, hath taken

^{g Bulla Pij 4. sup. forma professionis. capit. 30. in summa consilio summi Pont. a Greg. 9. usque ad Sixum 5.}

ken it, and takes it in: neither will I euer take it in other sense then such as the Fathers giue thereof with one consent. Now if you doe so, I would know how you can cleare your selues from periurie, seeing it is plaine, you sometimes take and expound Scriptures in that sense, which neuer Father gaue of them. As for example, Mica 7 v. 8. 9. which h you alledge for *Purgatory*: for no Father did euer so expound it. Sometimes you take and expound them in that sense which is *contrary* to some Fathers; as when i you expound the words in 24. of Prou. v. 16. of *falling into sin*: for, *Non de iniquitatibus, sed de tribulationibus loquitur*: The text speakes not of falling into sinne, but of falling into aduersitie, saith *Austin de Ciuitate Dei, lib. 11. cap. 31*. Sometimes you take and exponnd them in that sense which is *contrary* to all the Fathers, which we finde to haue interpreted them; as when k you take Christs words, Ioh. 10. 16. which he spake of *one Shepheard*, to be meant of your *Pope*, and not of *Christ* himselfe: for the l Fathers say, that by *one Shepheard*, Christ meant himselfe.

89 I am told, m you commend the Collier, who being asked by a Diuell, as he lay on his death-bed, or by a Cardinall, as he was traouelling on the way, how he beleeued; returned answer, As the Church beleeued. And being asked, how the Church beleeued, replied, As hee beleeued. Vouchsafing no other answer, but, I beleeuue as the Church beleeuues, and the Church beleeuues as I beleeuue. Now if this be true, is it not true also, that *Laico- papismus nihil aliud est quam merus idiotismus*, The Diuinitie of Lay-papists

b Bellar. lib. 1. de
Purg. cap. 3.

i Idem. lib. 1. de
Purg. cap. 7.

k Ioh. de Paris.
tract. de potest.
Regia & Papali
cap. 3 Stapleton
Antidor. in Euang.
Ioh. cap. 10.

l Vide. Rainold.
Apolog. Theſium
m. 24.

m Symon. in
ſtitut. Cathol.
cap. 23. m. de
Ecclef. m. 5.
Apolog. Stapl.
adu. Illyr. fol.
82. 83.

Pigh. Hierarch.
Ecclef. 16. 1. cap. 5.
Noſ. lib. 3. de au-
thorit. ſac. Script.

Lay-papists is nothing else but foolerie: Certainly
 n *Lactantius* laughed at them as fooles, who being
 asked a reason of that which they beleueed, could
 giue none, but rested in their forefathers iudge-
 ments, *quod illi sapientes fuerint, illi probauerint, illi*
scuerint, quod esset optimum; because (forsooth) they
 were very wise, they approoued of that which they
 held, they knew what was best to be holden: con-
 cluding, that such did *seipso semibus spoliare, & rati-*
one abdicare, threw themselves idiots.

n *Uib. 9. cap. 20.*
ad maiorum
iudicia confu-
gimus, &c.

90 It is written by the Secular Priests, that
 when *Sixtus 5.* conuenting the Generall of the *Ie-*
suites before him, demanded why he and his Order
 called themselves *Iesuites*: and receiuing answer,
 that they did not call themselves so, but *Clerkes onely*
of the societie of Iesus: and that the Pope replying said,
But why should you appropriate vnto your selues to be of
the societie of Iesus, more then other Christians are, of
whom in generall the Apostle sayth, Vocati sumus in
societatem Filij eius, Wee are called into the societie
 of Iesus: The Iesuites Generall made hereto no re-
 plication. Now my desire is, you would supply
 what was wanting in the Generall of the Iesuites:
 for me thinks the Popes answer doth conuince the
 Iesuites to be as faultie in taking vpon them in spe-
 ciall to be of the societie of Iesus, as if they had taken
 vpon them to be named Iesuites of Iesus. Which was
 held altogether vnlawfull in former, as well as in
 these later times. For, *nunc dicimur Christiani à Chri-*
sto, & in Paradiso appellabimur Iesuani à Iesu: We are
 here on earth called Christians of Christ, whereas
 in heauen we shall be called Iesuites of Iesus, q^d saith

o *Watson* in his
Quodlib. p. 100
 and Spang
 discourse.

p. 1. Cor. 1. 2.

q^d in *Mariali*
pars. 7. ser. 9. de
parturis. Mart.
Ber. pars. 4. fol. 25

per nomen deus, et non deus, dicitur Christus
non a Christo, & non a Iesu Iesuus, sed, quia rem signifi-
cantem nomen Christi, ferunt vniuersum nobis com-
municare, sed rem signatam nomine Iesus, non commu-
nicant nobis. Interpretatur enim Saluator, cuius effectus
est salutare, ipsi soli conuenire. Ipse enim ut dicitur in
Euangelio, Saluam faciet populum suum, &c. ad alios
ipse solus, & non alius: The reason why (here) we are
called Christians of Christ, and not Iesuites of Je-
sus, is this, saith *Lindwood*: Christ hath communi-
cated to vs what is signified by his name *Christ*, viz.
vntion, but hee hath not communicated vnto vs
what is signified by his name *Iesus*: for *Iesus* signi-
fieth a *Sauour*; and it is his propertie to saue, and
no mans else, as the Scripture witnesseth.

Arnold in his
Pleadings 2-
gainst the le-
suites, &c. *Azor.*
inst. moral. pars.
1. lib. 12. cap. 21.
r See Sedulius
comment. in vitam
S. Francis. cap. 3.
m. 8.
u *Azor.* lib. cit.
cap. 9.

91¹⁶ It is written, that the whole Order of your *Humble Friers* were put downe in an instant by *Pius* 5. Anno 1570. for that some of them would haue murdered *Cardinall Borghomans*.^t And all the *Frier Minorites* were banished out of *Apulia* by *Frederick* 2. for that they perswaded the people to put in execution the Popes commandement.^u And the whole Order of the *Templaries*, for suspition of impietie, were spoiled of all they had by *Clemens* 5. approvement. Now I would know, if you and your fellowes had bin so serued for your *Powder-plot*, what reason you could haue rendered against such proceeding with you, seeing it is an old said saw, *Pares culpa, pares pana*, They who sinne alike, ought to be punished alike.

FINIS.